The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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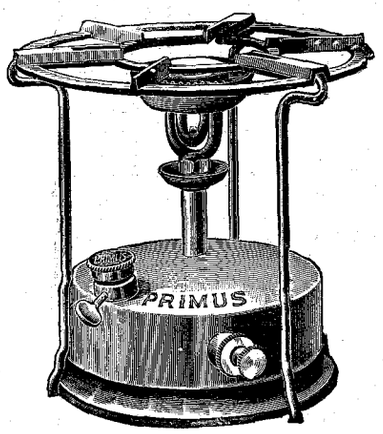

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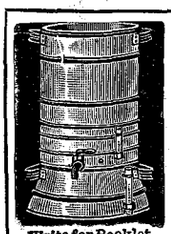

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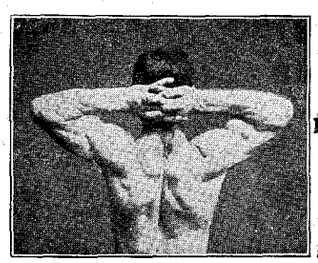

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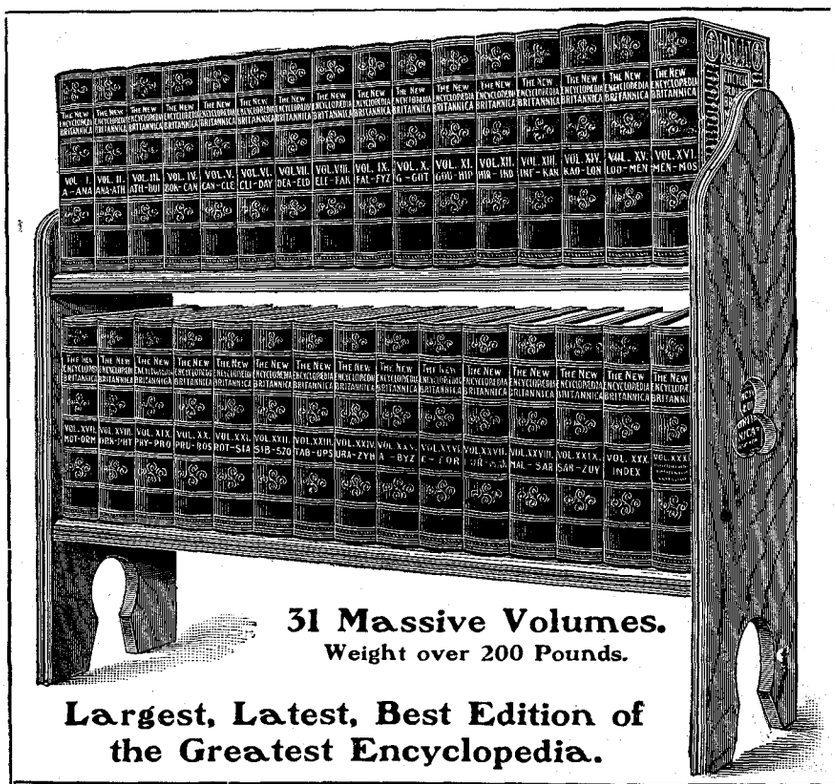

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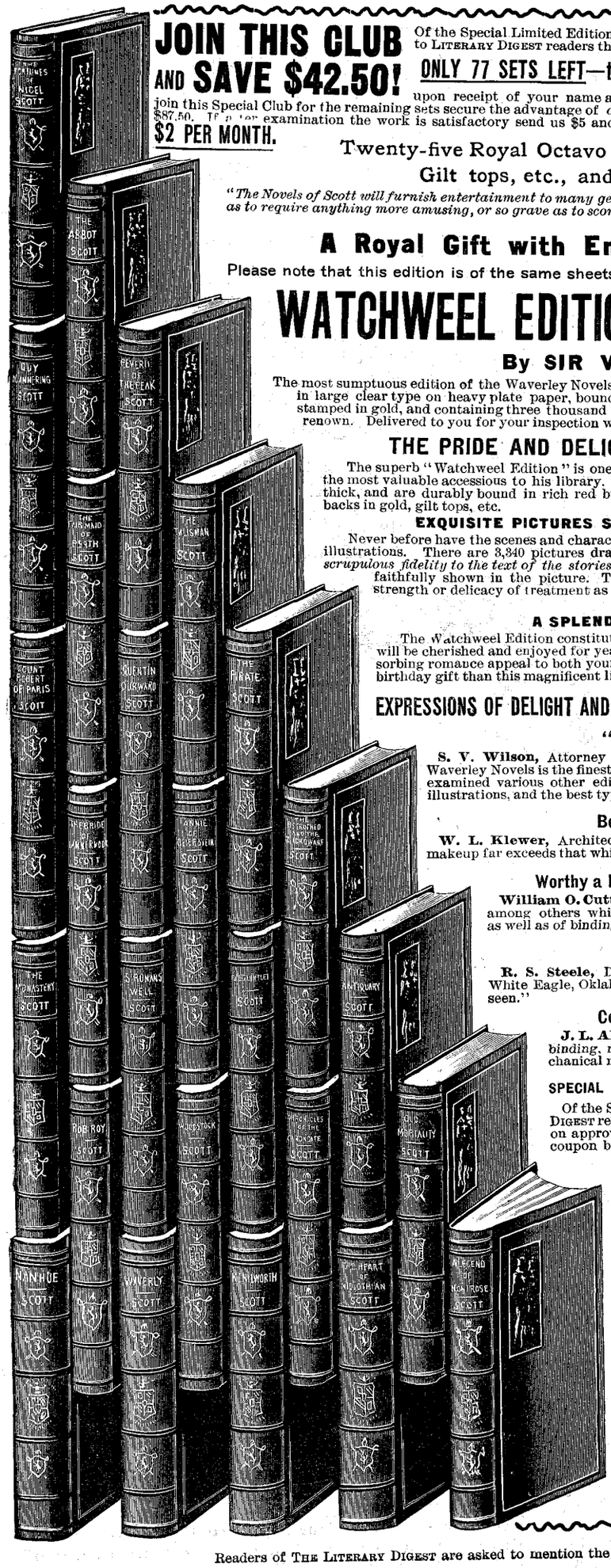

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TOPICS OF THE DAY.

PRESIDENT ROOSEVELT'S POLICY.

THE accession of Theodore Roosevelt to the Presidency under conditions at once so deplorable and so dramatic has naturally given immediate interest to the personality of the new President and the policy it is believed that he will adopt. He is the youngest man who has ever occupied the Presidential chair, as several papers point out. "His is the greatest opportunity that has ever suddenly befallen an American citizen," adds the Memphis *Commercial-Appeal* (Dem.). The President's announced purpose to "continue absolutely unbroken the policy of President McKinley" is viewed generally as a deliberate statement of his intention, not merely an expression of sentiment, and both Democratic and Republican papers express the opinion that, even were it true that some of his past actions had caused apprehension, the graver and larger duties of the Presidency would arouse in him a response equal to their requirements and the welfare of the country. President Roosevelt's decision to retain all the members of the McKinley Cabinet is regarded with special favor, especially in view of the fact that rumors were already being printed to the effect that the new President meditated some important changes. "Nothing could so instantly and thoroughly convince the country of the sincerity of the new President's pledge to continue 'absolutely and without variance' the McKinley policy as will his action in keeping the Cabinet," remarks the New York *World* (Dem.). Last week the new President informally outlined in some detail the measures and principles he understands to be embraced by the broad McKinley policy. They are summarized as follows:

The adoption of a more liberal and extensive reciprocity in the purchase and sale of commodities, so that the overproduction of this country can be satisfactorily disposed of by fair and equitable arrangements with foreign countries.

The abolition entirely of commercial war with other countries and the adoption of reciprocity treaties.

The abolition of such tariffs on foreign goods as are no longer needed for revenue, if such abolition can be had without harm to our industries and labor.

Direct commercial lines should be established between the eastern coast of the United States and the ports in South America and the Pacific coast ports of Mexico, Central America, and South America.

The encouraging of the merchant marine and the building of ships which shall carry the American flag, and be owned and controlled by Americans and American capital.

The building and completion, as soon as possible, of the Isthmian Canal, so as to give direct water communication with the coasts of Central America, South America, and Mexico.

The construction of a cable, owned by the Government, connecting our mainland with our foreign possessions, notably Hawaii and the Philippines.

The use of conciliatory methods of arbitration in all disputes with foreign nations so as to avoid armed strife.

The protection of the savings of the people in banks and in other forms of investments by the preservation of the commercial prosperity of the country and the placing in positions of trust men of only the highest integrity.

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MRS. ROOSEVELT AND HER DAUGHTER ETHEL.

"This program is the best possible commentary on the solemn pledge which followed the administration of the constitutional oath. It leaves nothing to be said or desired," says the Chicago *Evening Post* (Rep.), voicing the opinion that finds expression in almost all the Republican papers. Of the new President's tariff views the New York *Evening Post* (Ind.) says:

"Mr. Roosevelt has been a consistent Republican through all his political career, and has perhaps felt constrained at times to accept a protective policy more extreme than he would have liked. He has never been reckoned, however, as a high-tariff man. It is probable now that he will range himself with the more advanced thinkers of the Republican Party in this behalf, among whom may be reckoned all, or nearly all, the members of the present Cabinet, as well as Chairman Babcock of the Repub-

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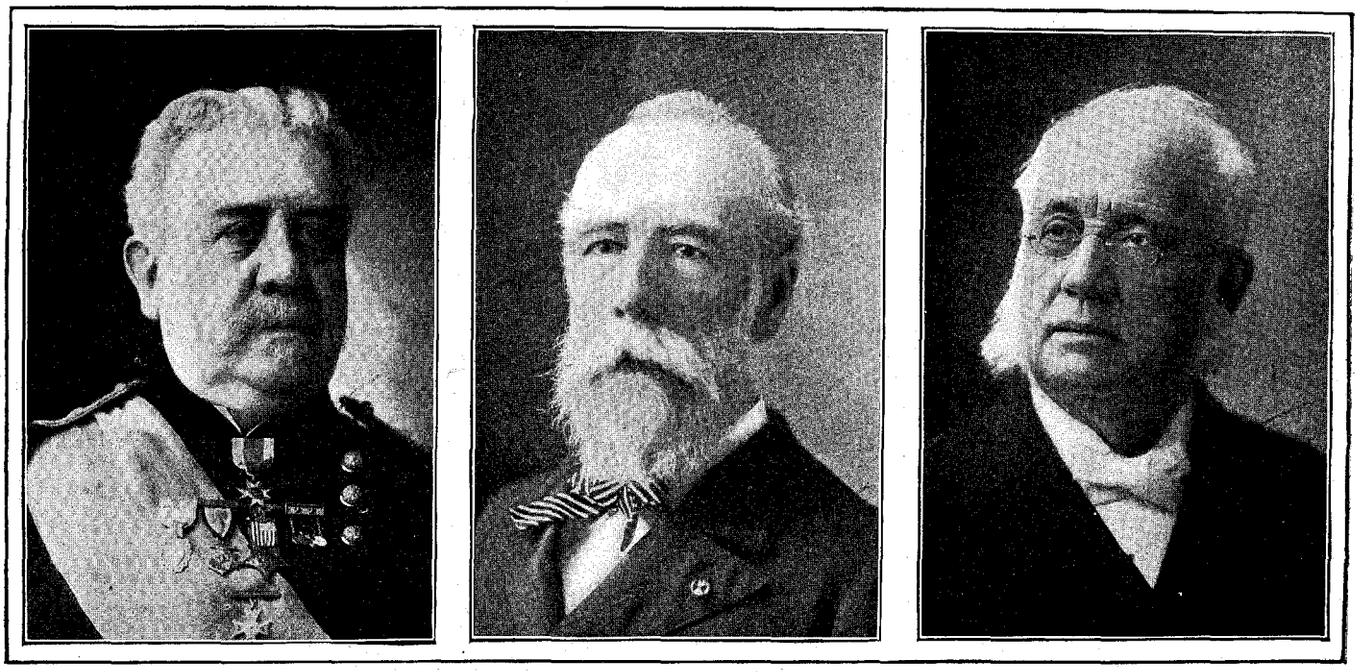


MAJOR-GENERAL JOHN R. BROOKE, Commanding the Military Division of the Funeral Procession.

GENERAL H. V. BOYNTON, Chief Marshal of the Civic Division of the Funeral Procession.

BISHOP EDWARD G. ANDREWS, Who Preached the Funeral Sermon in the Capitol.

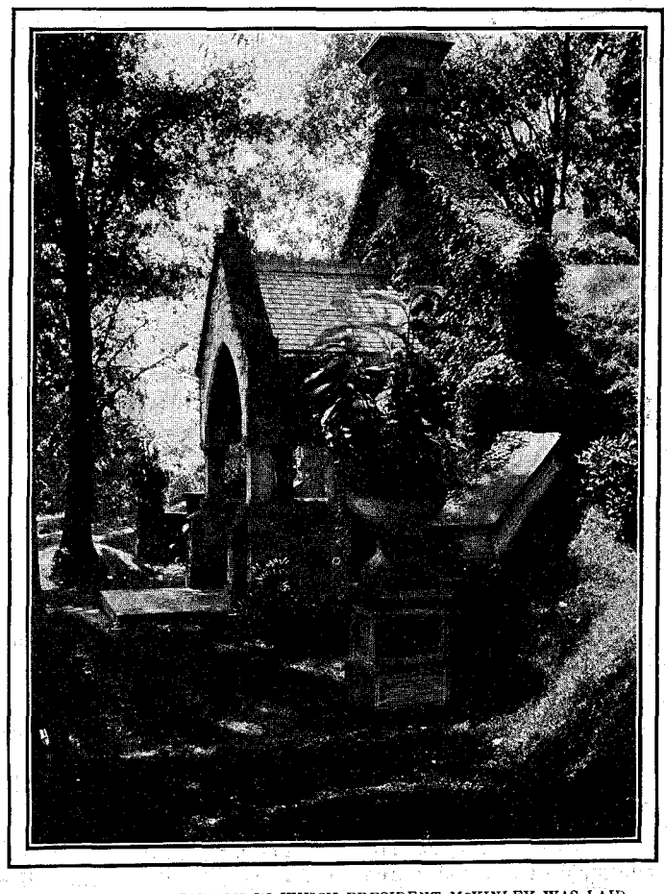
PROMINENT PARTICIPANTS IN THE FUNERAL CEREMONIES AT WASHINGTON.

lican congressional committee, and most of the Senators and Representatives west of Ohio, and the manufacturers represented in the Detroit convention of last spring."

Some of the Democratic papers think that President Roosevelt is not going to find it nearly so easy to carry out his outlined commercial policy as is generally assumed. The principle of trade reciprocity, maintains the Atlanta *Constitution* (Dem.), is "now in the hands of enemies." It continues:

"President McKinley, had he lived, would have been fought most bitterly all along the line, and the next Republican nomination would have been a battle between the extreme protection school and the reciprocity people. Mr. McKinley's unique position in the party might have drawn sufficient support to make the liberals successful.

"With President Roosevelt the situation is quite different. He is not going to be accepted without default as the mentor of his party. Neither is he going to have a walk-over for the nomination of 1904. Every position he takes will be antagonized by rival ambitions. He does not possess the same pull on his associates as did the late President, and they will not do as much for him. It may easily be seen that the Republican Party is now entering into a wrangle, in which President Roosevelt will head the better element, but most likely not the stronger. Reciprocity, the Isthmian Canal, and other important subjects, instead of passing through a period of construction, will become but the puppets in an inter-party struggle for supremacy. The era of legislative progress, so far as the Republican Party is concerned, may be considered as postponed until 1905."



THE VAULT AT CANTON IN WHICH PRESIDENT MCKINLEY WAS LAID.

There has been apprehension in some quarters lest the "strenuous" note in the character of the new President might lead to a too aggressive national policy, and several papers draw a comparison between the intellectual qualities of Mr. Roosevelt and the militarist German Emperor. In Europe, especially, the feeling aroused by the accession of President Roosevelt has undoubtedly been one of uneasiness. The President's specific declaration in favor of international arbitration has had a reassuring effect. "As an assurance that he intends to pursue a pacific policy," says the Chicago *Chronicle* (Dem.), "Mr. Roosevelt's pledge is calculated to give satisfaction to all who love peace and justice, and rejoice in the progress of civilization and enlightenment, and deprecate aggression and violence." The Springfield *Republican* (Ind.) takes the same view, and adds:

"In one respect, the known prepossessions of the new President may be fortunate. He is not likely to veer too far toward an alliance with England, or to formulate a policy which is more concerned to keep the good-will of that country than the good-will of other countries of the first rank. President Roosevelt at heart sympathizes with the Boers in their struggle and their passion for

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independence. He is no Anglophile, and this should tend to reassure those Powers which are apprehensive of an 'Anglo-Saxon coalition.'"

"President Roosevelt will be more aggressive than President McKinley was," thinks the Savannah *News* (Dem.), "and he will be in evidence oftener and in more ways, but there is every reason for thinking that the people will never have reason to complain of a lack of fidelity to the great trust so tragically thrust upon him." The Raleigh (N. C.) *News and Observer* (Dem.) says:

"Mr. Roosevelt will disappoint those who look to see him do many radical things. He will, like Cleveland, lean on the financiers of Wall Street, and the banking world will pronounce him 'safe,' tho they will be afraid all the time that he may go to war to add new islands to our imperial Government. He will seek to make a great President, for he is at once ambitious and patriotic. He is like Mr. McKinley in nothing. Two men more unlike have not lived, and yet he had a sincere admiration for the President, which was reciprocated. He will also disappoint those who look to see him follow in Mr. McKinley's footsteps. He can not do that, for he must do things his own way. He is to be numbered among the men who do things and who do not mind a row, if one is necessary to accomplish his purpose. Naturally he is combative. He will not cultivate that trait, but at times he will fight to carry his point even if the dictate of wisdom would lead to yielding for a time and winning by indirection. He has plenty of sense—what is called horse sense, too—and as governor of New York rarely failed to do what his party leaders approved, and when he did act differently it was after consulting them. He will have a tenfold stronger incentive now to be in harmony with his party associates."

The Denver *News* (Dem.) thinks that Western interests should fare well with President Roosevelt at the head of the Government. "The West will look to Mr. Roosevelt hopefully for assistance in the development of irrigation and the reclamation of arid lands," it says; "he lived for years in the West and became acquainted with many of its needs and its boundless possibilities." The Denver *Republican* (Rep.) adds:

"There probably is not another prominent man living east of the Mississippi River who could enter upon the Presidency so well qualified to discharge its duties with intelligence respecting the affairs and the interests of the Far West. The West has had ground for complaint on this score against several Presidents, notably Mr. Cleveland, who has never been farther west than Sioux City, and to this day does not know whether Pike's Peak is a mountain or a hole in the ground. Mr. Cleveland never was able to appreciate the importance and strength of the Far West. But President Roosevelt enters upon his important duties with excellent knowledge of this part of the country and with sentiments of respect and friendship for our people."

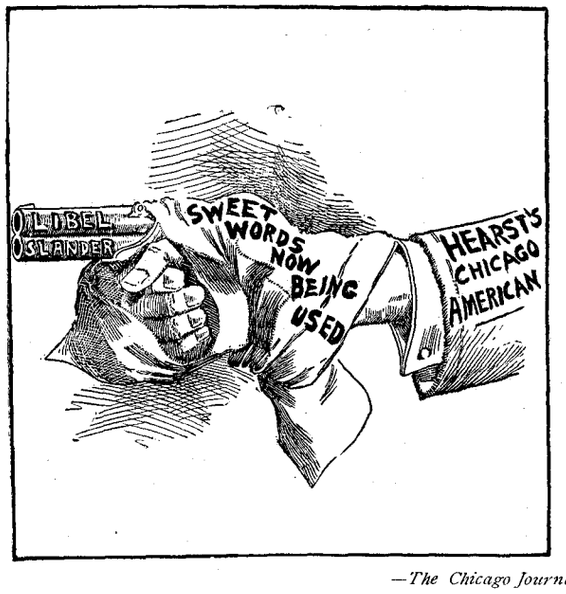
"President Roosevelt," declares the San Francisco *Chronicle* (Ind.), "has appealed to the American people as the personification of ardent, generous, inspiring American youth. But that Roosevelt exists no longer. The solemnity of the responsibility of an American President would sober the most impulsive, and the shadow of the tragedy which calls him to high office can not be lifted for many a day. President Roosevelt will never again be young." "There need be no fear in any American breast," says the Jacksonville (Fla.) *Times-Union and Citizen* (Dem.); "Roosevelt will make a safe President." The Chicago *Inter Ocean* (Rep.) says:

"The speculations as to possible changes of policy in which the American people indulge upon the accession of a new President have probably never proceeded from any lack of confidence in the good intentions and personal integrity of the incoming Executive. They arise solely from an appreciation of the peculiar position of our Chief Magistrate. To the President of the United States are entrusted greater powers, and upon him are laid heavier responsibilities, than any other ruler in the world has or sustains. Therefore the effect upon public affairs of a new personality in this great office is necessarily a subject of speculation. It raises larger and more vital questions than does a change of executives in any other land.

"Hence the American people have every reason to be thankful that all questions as to the effect upon public policies of President Roosevelt's accession have been answered in advance by widespread knowledge of his character. That they have been answered and that the answer is one of implicit confidence in him we have abundant and conclusive evidence. . . . Americans and foreigners alike are assured that with Theodore Roosevelt at the helm there will be no alteration in the course set by William McKinley and that the ship in which the hopes of 80,000,000 people are embarked will be steered straight ahead."

"YELLOW" JOURNALISM AND ANARCHY.

IN the discussion that has recently been filling the editorial columns of the newspapers on the causes that lead to Anarchy and the methods for suppressing the Anarchist propaganda, the charge has been frequently made that the so-called "yellow" journals are responsible not only for class-hatreds in general, but for Anarchism in particular. The New York *Sun* (Rep.), the New York *Press* (Rep.), the Chicago *Journal* (Ind.), and the Philadelphia *Inquirer* (Rep.) have been especially active in the crusade against "yellow" journalism, the first three papers directing their shafts against the Hearst newspapers, while the last-named specifies the Philadelphia *North American* (Rep.). Mr. Abram S. Hewitt, ex-Mayor of New York, has also drawn attention, in an address before the New York Chamber of Commerce, to what he terms "the perverse teachings of a reckless press that has not hesitated to coin conscience into dollars." Referring to the President's assassination, he said:



—*The Chicago Journal.*

"So long as prominent men in public life, or in the walks of business, or in the spheres of society, are willing to recognize by social receptions, by subscriptions to the papers which we all recognize as at the foundation of this sad development in public opinion, by their advertisements which support these papers, so long as gentlemen in your position shall give your countenance, either by social intercourse or otherwise, to these enemies of mankind, to these traitors to humanity, it is idle to deplore events like this. Let us see that they are made impossible by raising the standard of the conscience of the community to a higher plane, when it shall be impossible for the assassin to justify himself by the arguments of a destructive logic."

"That Czolgosz was egged on to his crime not only by professed Anarchists, but also by the newspapers that have continually depicted the President as a creature too contemptible to deserve the respect of a mongrel dog, is an unquestionable truth."

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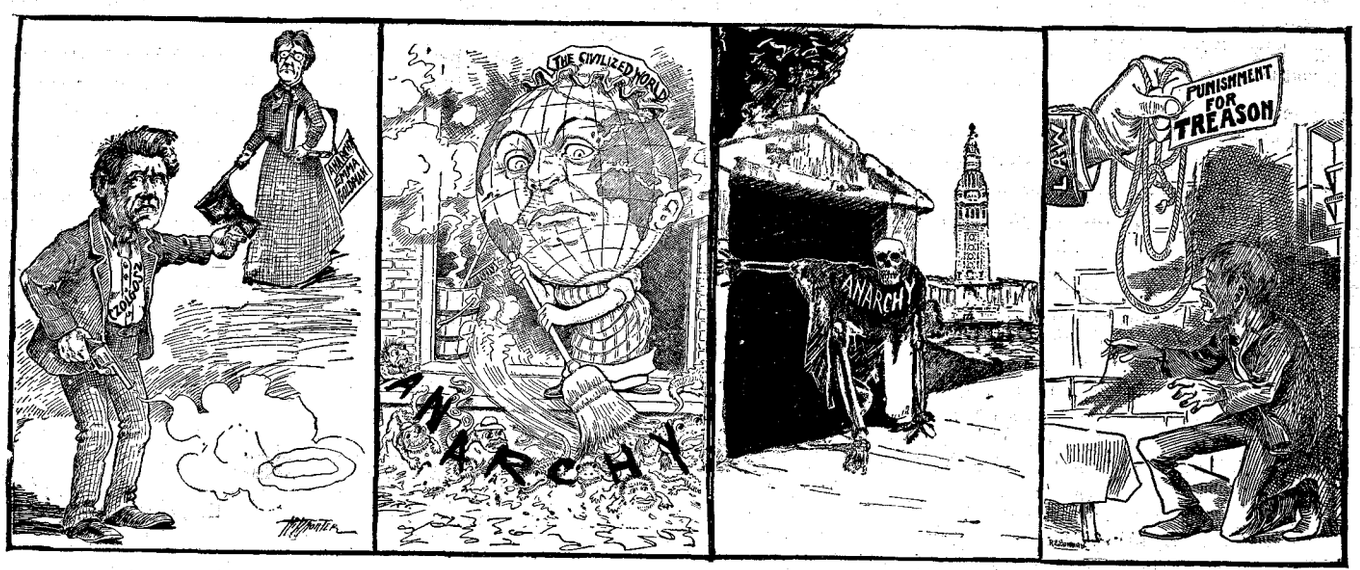

THE OLDEST EXCUSE ON RECORD. —*The Des Moines Leader.*

HIGH TIME, INDEED, TO DISINFECT AGAINST THE GERMS OF SO TERRIBLE A DISEASE. —*The Minneapolis Journal.*

AN UNCATALOGUED EXHIBIT. —*The New York Herald.*

THE FIRST THING THE IMPRISONED ASSASSIN ASKED FOR WAS A NEW COLLAR. HE WILL BE ACCOMMODATED.—*The Minneapolis Tribune.*

MORE CARTOONS ON ANARCHY.

remarks the Chicago *Inter Ocean* (Rep.). The Brooklyn *Eagle* (Ind. Dem.) believes that the cartoons in the "yellow" journals are responsible for popular passion against public officials, and favors a law which shall "make it an offense to hold the rulers of the country up to the scorn or hatred of the people." The Philadelphia *Inquirer* (Rep.) says:

"Day after day McKinley has been made the victim of the most atrocious cartoons and editorial attack. The country has prospered, but because some vicious publisher had axes of his own to grind, he has turned his columns into thunderbolts of falsehoods. It is easy for sensational newspapers to gather around them a certain following, and in that following are sure to be persons who actually believe that 'yellow' journalism is the height of patriotism and truth. Some poor, miserable brain becomes turned, and then follows crime.

"Character assassination ends in physical assassination.

"It is a wonder that more public men have not fallen victims to the vicious newspapers that are forever denouncing public men as thieves."

The New York *Press* (Rep.) goes so far as to say that William R. Hearst is a direct sharer in Czolgosz's crime. In the case of the Chicago Anarchists of 1887, the jury decided that a man whose name was unknown, and whose individuality was declared only by the throwing of the Haymarket bomb, had read one of August Spies's editorials and had acted upon the reading. "We have only to place Leon Czolgocz in the back room of a Chicago beer saloon reading William R. Hearst's newspaper," says *The Press*, "and we can place William R. Hearst at the bar of Erie County beside Leon Czolgocz, there to answer for the murder of William McKinley." The New York *Sun* (Rep.) says:

"This school of journalism began with vulgarity and indecency, and for that reason it was soon excluded from the homes of refined and self-respecting families as a corrupting influence, and by formal action from all reputable clubs. Gradually, however, it has been able to appeal to the consideration of certain uncritical minds who have been induced to use it as a vehicle of communication with a supposedly large part of the public, to which its very coarseness gives it peculiar access. Even Christian ministers have consented to become conspicuous contributors to one of the journals of this school, and have enjoyed, or resented, the sight of the flaming portraits of themselves with which their association with the forbidden journalism was celebrated. . . . . .

"Now that an atrocious Anarchistic assault on the President has been provoked by the teachings of this journalistic school, perhaps these bishops and other clergy will begin to see that their alliance was only courted in order that incendiary journalism might seem to have the sanction of priests of religion. For such journalism, from its original ribaldry and coarseness, adopted at first in order to attract the vulgar crowd, has now graduated into a serious and studied propaganda of social revolution."

SOME THINGS THAT DO NOT TEND TO DISCOURAGE ANARCHY. —*The Detroit News.*

"We are well aware that no law can be framed to reach yellow journalism and the men who promote it," declares the Chicago *Journal* (Ind.); "but there is a higher law than the law of the land, that rests in the bosoms of all men of right feelings and just regard for the public welfare. That law can be invoked to condemn such men as William R. Hearst. That law can punish him with the scorn of honest men. It can place him in the pillory of public contempt. It can make him an object of obloquy to all mankind."

The New York *Journal* (Dem.) in replying to the attacks made upon it, intimates that the "nauseating cynicism" and "pompous insolence" of such papers as *The Sun* are the real breeders of class hatred, and declares:

"Is all life hereafter to be lived in a graveyard by Americans and by American journalism, lest when death comes to a public man the severe word, the light word, and the funny picture may be produced in the death-chamber by malice, shedding calculating tears, and shock by inappropriateness there?

"Suppose Mr. Bryan had been

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elected and assassinated, as was Mr. McKinley, how would the editorials and cartoons of the Republican press sound and look? . . . . . .

"*The Journal* is an American newspaper for Americans. It is a conservative paper, for the truest conservatism is that radicalism which would uproot revolution-breeding abuses.

"What good institution, what good cause, has *The Journal* injured?

"Has it assailed the state?

"Has it attacked the church? Has it antagonized any reform movement, or hurt at any time any legitimate business interest?"

"No; but it has damaged bad causes, punished rogues in high places, and filled them with a passsionate desire for revenge.

"The sum of *The Journal's* offenses is that it has fought for the people and against privilege and class pride and class greed and class stupidity and class heartlessness with more varied weapons, with more force and talent and enthusiasm than any other newspaper in the country.

"All the enemies of the people, of the democratic order—conscious and unconscious—all who reap where others have sown, all the rascals and their organs, and many fools caught by the contagion of an interested or malignant and mendacious uproar are yelling at *The Journal*. Let them yell."

"Only a very extraordinary kind of a fool can be made to believe that because a murderous wretch has attempted the life of the President it becomes everybody's patriotic duty to cease criticizing the trusts, cease discussing the problem of poverty and the dangers threatening the republic through the rapid growth of enormous fortunes which have their roots in monopoly," says the Philadelphia *North American* (Rep.). "It is profoundly unscientific," adds the New York *Times* (Ind. Dem.), "to seek to establish a causal relation between yellow journalism and the beliefs and crime of Czolgosz. The Anarchists are creatures apart from the mass of humanity. Outside the direct teachings of their own sect and the promptings of their own insane delusions, there is not only no evidence, but a strong improbability, that they are influenced by any utterances or precepts whatsoever."

The Independent (New York, September 19) thinks that if American newspapers of every class, "the best and the poorest alike," will learn a lesson from the President's assassination, and endeavor to raise their standards higher in the future, that tragedy will not have been altogether in vain. It says:

"In some measure the American newspaper is responsible for a low moral tone, a somewhat vulgar view of life, a cynical attitude toward all idealism, a tendency to violence and lawlessness, and even an increasing criminality, which thoughtful observers have long been noting with sorrow and with shame, as they have watched the development of a people in which, we sincerely believe, are centered the highest hopes for the future of mankind.

"Could there be a better time than this, in the hour of national mourning, for all who in any degree share in the molding of the national mind, to abandon unworthy deeds of the past, and with higher aims, and kindlier hearts, and cleaner thoughts, to set about the work of strengthening in and for the people a moral life that shall be not only in its strong vitality without fear, but also, in its character, without reproach?"

Seth Low for Mayor of New York.—The decision of the anti-Tammany conference committee of eighteen to present the name of Seth Low, president of Columbia University, to the various bodies in its membership as its choice for the nomination for mayor of New York wins hearty approval from the majority of the metropolitan newspapers, and it is generally believed that the nomination will be indorsed by the conventions that are to act upon the matter. "The redemption of the city from a political control that has blackened its name before the country and the world seems to be already in sight," says the Brooklyn *Standard-Union* (Rep.). As the nominee of the anti-Tammany forces, declares the New York *Times* (Ind. Dem.), Mr. Low "has the two essential qualifications," since he is "known to possess an entirely trustworthy character," and has "proved his ability in actual experience," as mayor of Brooklyn. Moreover, says the New York *Evening Post*, he demonstrated his capacity to make an active campaign as the anti-Tammany mayoralty candidate in 1897. "No one need fear that under him honest administration would mean fanaticism," says the New York *Tribune* (Rep.), for his record in the government of Brooklyn shows that he can be trusted to give the city an honest government" without interfering with personal liberty or trying to force New Yorkers to conform to the standards of an old-time New England village." The comment the New York *Sun* (Rep.) on the nomination of Mr. Low is short, but to the point: "Seth Low will be the next mayor of New York."

SETH LOW.

The New York *Daily News*, a supporter of Tammany Hall, declares that Mr. Low is simply a stalking-horse for the Republican politicians. "Ample as are the folds of President Low's silken college gown," says *The News*, "it scarcely serves to hide the face of the Republican spoilsmen; and benignant as is the smile that plays ceaselessly upon the features of Dr. Low, it does not conceal the familiar countenance of the real candidate, Thomas C. Platt."

SOME RESULTS OF THE STEEL STRIKE.

WHILE the terms of the recent strike settlement have not been made public, it is generally conceded that the Amalgamated Association has sustained considerable loss in its struggle with the Steel Corporation. This conclusion is confirmed by the dissatisfaction of the strikers themselves, who in many localities have disregarded President Shaffer's order declaring the strike over, and have refused to return to work. "The workingmen have lost millions in the strike and gained nothing," declares the Pittsburg correspondent of the New York *Evening Post* (Ind.); "in many cases their families are living in straitened circumstances with the winter at hand; the resources of all but a very few of the higher-paid men have been exhausted, and their bank accounts depleted; the general public blame the men for going into what they term a foolish and useless struggle, and are less inclined to support the principles of trades-unionism than before the struggle." The actual losses of the Amalgamated Association are estimated by the same writer as follows:

In funds, $150,000; a fourth of the mills, if of the American Tin-Plate Company, have been made non-union, and the association in that branch lost 1,300 members; a fourth of the strength in the mills of the American Sheet Steel Company has been lost, and 800 members have been lost in the sheet branch; in the National Steel Company 200 members have been lost, and 700 have been lost in the mills of the Illinois Steel Company. This is a net loss of about 3,000 men, reducing the membership from 13,800 to 10,800, most of which is in the mills of the Republic Iron and Steel Company, an independent combine, and in independent tin-plate, sheet, and hoop mills. About 4,000 men are all that remain in the mills of the corporation, and they are employed in the older and smaller plants. It is currently reported that less than $25,000 remains in the treasury.

The losses of the Steel Corporation have also been very heavy in the way of trade lost, cost of maintenance of plants during enforced idleness, in interest for several months on a vast invest-

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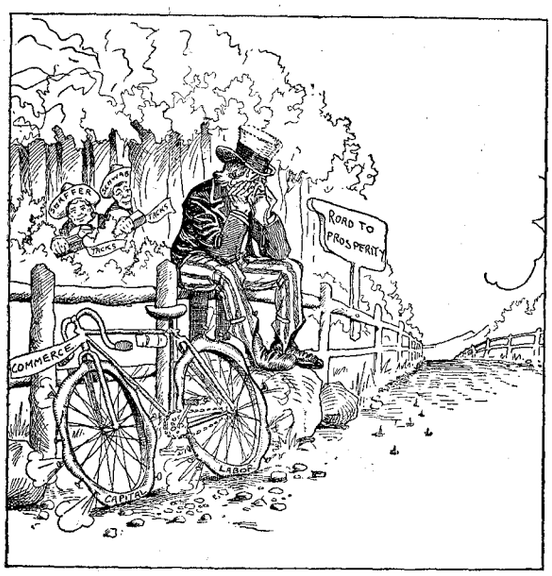
ment lying idle, and loss of profits. The writer in *The Post* continues:

"A tonnage of upward of 250,000 tons of tinplate, pipes, and tubes, sheets, bars, cotton-ties, skelp, puddled iron, and finished products has been lost by the steel trust. An average of the selling-price of the articles mentioned is $30 per ton, or $7,500,000—a terrible price to pay for a victory over a labor-union.



PUNCTURED!

—*The Salt Lake Herald.*

Not all of this was actual loss, however, as the resultant advance in the prices of some commodities made up some of the loss. But the companies, while their closed mills were earning nothing, were compelled to maintain the plants, pay the salaries of the salaried men and others, as well as additional heavy strike expenses."

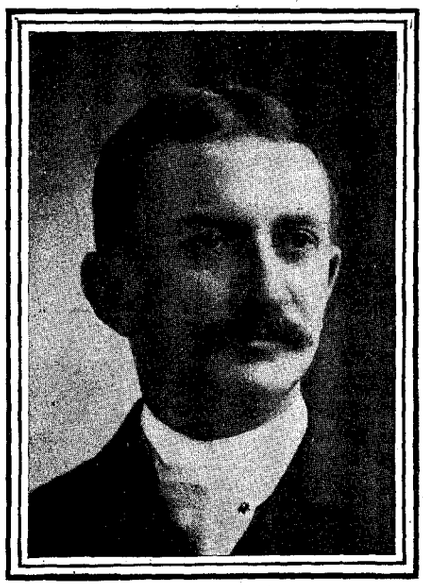
The sentiment almost universally expressed in the newspapers in that the strike was from the first ill-advised and badly managed. The Boston *Herald* (Ind.) goes so far as to say that "the single spark of sense that has been shown by the man who put this strike in motion is his succumbing to the inevitable at last." The New York *Journal of Commerce* (Fin.) hopes that the strike may direct attention to the fact that "there is little that has been attained by direct trials of strength between the employers and the employes, here or in other countries." "Nearly all the success attained by these organizations," it says, "has been attained by the processes of negotiation." The New York *Times* (Ind. Dem.) thinks that an important result of the strike is likely to be "the adoption of a system of self-protection for the classes of labor not eligible for membership in a body like the Amalgamated, which looks after the interests of those rated as highly skilled." It says:

"As the rule, helpers and laborers have no interest in the wages dispute of the skilled men, and are very little better off under one scale than another; but when a few hundred heaters and rollers decide to strike, many thousands of helpers and laborers are expected to stand with idle hands in empty pockets until the dispute is settled. There is a substantial injustice in such an arrangement, which is tolerable only when the issue involved is of sufficient general interest to labor to warrant the sacrifice which the unskilled are called upon to make. As the result of the privations suffered by the unskilled labor of the steel-mills during the past summer, a plan is now under consideration which contemplates the organization of a union for the men of these grades."

"The strike demonstrates in a way that most people will not like that the trusts are so strongly intrenched behind the bulwarks of their limitless resources that it will take more than ordinary opposition to contend successfully against their arbitrary use of power," declares the New Orleans *Times-Democrat* (Dem.); and this view is shared by the labor papers. If the recent strike has helped to convince the workingmen of their "impotence on the economic field," says the Chicago *Worker's Call*, the lesson will not have been in vain. "It might be well for Mr. Shaffer and his friends," adds *The Challenge* (New York), "to consider that there is no sense in striking industrially and not politically. The happening of a man in the mayoralty chair like the mayor of McKeesport shows what advantages might come from the control of politics by the workers. When the next strike comes, workmen should see to it that their men occupy all the mayoralty chairs. If that were the case, there would be no threats made by the trusts that they would move their plants. There would be no place to move them."

FUTURE REPUBLICAN AND DEMOCRATIC POLICIES.

IMPERIALISM and Socialism are to be the respective policies of the Republican and Democratic parties in this country within a few years, if Mr. Charles A. Conant reads the signs of the times aright. Mr. Conant, who writes frequent magazine articles on economic topics, is the Washington correspondent of the New York *Journal of Commerce* and the Springfield *Republican*, and his observation of the currents in the troubled political waters of this and other countries leads him to the belief that the popular drift of public opinion is setting toward these two great ideas; and while Mr. Conant does not consider the two incompatible with each other, he thinks the Republican Party will take advantage of the tide setting toward expansion, and the Democratic Party of the tide setting toward state socialism. Writing in the September issue of *The Atlantic Monthly*, he says:



MR. CHARLES A. CONANT.

"Recent events have created new issues, which seem likely to shape the policies of the two great parties in the United States for many years to come, and give to each a definite and clear-cut political program. One of these parties seems destined to stand for a strong government, seeking national greatness through a resolute foreign policy and the expansion of colonial empire; the other seems destined to champion some of those measures of state socialism which have already obtained a firm footing in Europe, with the aim of insuring to the masses of the people equality of economic and social opportunity."

The recognition of the importance of colonial expansion, says Mr. Conant, "has flashed upon all the great civilized nations within the past generation." The imperialistic ambitions of Disraeli and Bismarck were realized in spite of hostility and ridicule at home. France, Belgium, Japan, and Russia have developed a new interest in colonial possessions in recent years.

"The United States entered the circle in 1898 with the conquest of Porto Rico and the Philippines. Altho the appearance of this country among colonial powers bore the semblance of an accident, the eagerness with which the opportunity was seized, and the light-heartedness with which blood and treasure have

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been sacrificed for maintaining a footing in the Orient, are sufficient evidence that expansion and the struggle for free markets must soon have become, in any event, a part of American national policy."

In this country the party in power has taken advantage of this popular wave of expansionist feeling:

"The Republican Party has ceased to concern itself with the liberation and enfranchisement of the black race, and, while still protectionist, has so far lost sight of this issue that it was not even mentioned by President McKinley, in his last annual message to Congress, as one of the causes of the abounding prosperity which the country has enjoyed. With the changed conditions of international competition, the Republican Party has risen to the new requirements of the time, and proved its kinship with the party of Hamilton by adopting a positive national policy. . . . . .

"The manufacturing and capitalistic nations stand face to face in a struggle for commercial power which may be a struggle of life or death for their producing masses. As units of political power, it is the mission of each to obtain outlets for its national production, and to prevent the fencing off of the undeveloped territories of the earth for the exclusive exploitation of one or more other powers. Equality of economic opportunity abroad, or exclusive opportunity, therefore, is the mission of the strong party in each nation—the party which need not blush under a true interpretation of the name 'Imperialist.'"

Some may feel like asking, at this point, what is to become of Mr. Cleveland and his following, who oppose both expansion and Socialism. Mr. Conant does not seem to find any place for them. He says, however:

"If Mr. Cleveland, in appealing to the masses of the Democratic Party to return to their old principles, receives but scanty and fainting response, it is not because these principles were false, but because they have done their perfect work. This work is no longer in danger of being undone, and it is, therefore, no longer possible to stir political passions in regard to it. Flawless on the side of abstract doctrine, it no longer represents an issue upon which propagandism is required. . . . In the complete achievement of those reforms for which Jefferson contended is found the reason for much of the groping and wavering of the Democratic Party in America to-day. It is not a phenomenon, moreover, which is limited to the United States. In Great Britain, the same sense of a mission which has been fulfilled has paralyzed the energies of the Liberal Party, stifled the ambition of its leaders, and disrupted its ranks, in the face of the new issues which are coming before the country. Liberalism in its classic sense has, in the political field, done its perfect work."

Nor does Mr. Bryan seem to be the one to lead the new Democratic Party. Mr. Conant quotes with apparent approval the following paragraph from the editorial page of the New York *Journal*:

"Mr. Bryan, able and patriotic as he is, is not really modern. He lives in the past. He has never been able fully to adapt himself to the economic and social revolution that has changed the face of the world. A superseded financial theory like free silver appeals to him more than the public ownership of railroads and telegraphs, postal savings-banks, or any of the other pressing needs of the twentieth century."

These advanced measures will probably find many other people to whom they will not appeal, and Mr. Conant says on this point:

"While any step toward state socialism will undoubtedly be like a red rag to a bull, in many quarters—and this intolerant temper will be fostered for political ends by the party of positive policies—there is nothing in a moderate program of this kind to alarm the man of property or even disturb the owner of great wealth, where its possession does not depend upon special favors from the State. There is not room in a magazine article to discuss, even in outline, the reasonable measures of public policy which might be supported by a party seeking, in the interests of the masses, to insure for all equality of economic opportunity. The socialistic features of this program, so far as they become practical issues, will naturally relate to the control of quasi-public functions, like transportation by rail, municipal lighting, and heating, and other things which can better be done by concentration and by a single authority than by several competitors. Whatever may be the economic merits of these proposals, they are not revolutionary in the worst sense of the term. The man who advocates them is not necessarily an enemy of private property nor a champion of red-handed revolution. The most conservative countries in a political sense—Great Britain and Germany—have already gone far beyond American communities in this sort of state Socialism. . . . If the proposal that the Government shall acquire the railways is socialistic or revolutionary, it is a form of revolution already achieved in the most conservative countries of Europe—Germany, France, Belgium, Switzerland, and Russia. Switzerland has only recently completed arrangements for the acquisition of the chief private lines, and their conversion into state railways. The telegraph-lines are now controlled by the government in nearly every European country, including Great Britain, and the functions of the post-office are steadily encroaching upon the business of the express companies.

"How far it will be possible for thoughtful and conscientious men to serve in the ranks of the popular party, if it adopts the tenets of state Socialism, will depend much upon the particular measures which it advocates. Two vigorous and evenly balanced political parties are essential to the healthy growth of a democratic country. The party of constructive measures and a resolute foreign policy is certain to make blunders, from the very fact that its character compels it constantly to venture upon new seas. Such blunders will invoke reaction, and at intervals will drive the party from power."

AN HAWAIIAN ESTIMATE OF THREE YEARS OF AMERICAN RULE.

WHILE there have been some indications, from time to time, that American rule was not entirely satisfactory to all the people in Cuba, Porto Rico, and the Philippines, it has been supposed that Hawaii was as happy and contented as California or Maine. The Honolulu *Volcano*, however, is far from being satisfied with the American administration of the islands. It says:

"On August 12, 1898, the American flag was formally raised over these islands. To-morrow will be the third anniversary of that event.

"Three years of so-called American rule, and what have we, the people of Hawaii, to show for it? Outside of the selection by President McKinley of six American judges—Estee, Galbraith, Humphreys, Little, Eddings, and Gear—Americans and American teachings of popular government have received no recognition in these islands.

"The biggest mistake ever made by President McKinley in the governing of the insular possessions was when he appointed Sanford B. Dole the first governor of this Territory. Dole, whatever his personal qualities may be, is not an American. His education, training, and surroundings were and are diametrically opposed to a democratic form of government. Dole was born under a monarchical flag, educated under that flag, held office under that flag for the greater part of his life, and rebelled against that flag. The rebellion was not in the interest of a democratic form of government and the extension of personal liberty. Not at all. It was for the purpose of perpetuating in power a coterie, that it might live in luxurious ease, and acquire ill-gotten gain off the oligarchy it established, and which exists in these islands to-day under the flag, nearly as strong and defiant as it did under the rag of the oligarchy.

"Three years of so-called American rule! Where is that rule? It exists in name only. There isn't a monarchy, not even Russia, where there is less individual liberty than in Hawaii to-day. There isn't an incorporated town in the group. Honolulu, with a population of 40,000 inhabitants, is helpless, being without municipal government and debarred the right of electing any official; in fact, we have none except he be appointed by Dole.

"The oligarchs never wanted an American government. They wanted an American protectorate—the flag without the Constitution. Dole vetoed a county government bill passed by the late

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legislature. In his message to that body he was bunglingly evasive on the subject of county and municipal government. He discouraged the legislature in committing the rash act of according to presumed American citizens the right to elect county and municipal officers.

"What kind of an American community is it that is debarred the privilege of self-government?

"On the third anniversary of the formal raising of the flag over these islands the supreme court of the Territory is to meet in special session; and for what—in the furtherance of justice? It assembles to devise ways and means, if possible, to keep in jail men never legally convicted, and who have been released on writs of *habeas corpus* by Judge Gear and the United States Supreme Court decisions in the insular cases. It assembles to devise ways and means, if possible, to legalize an income tax, which has been declared unconstitutional by the Supreme Court of the United States. In other words, it assembles to reverse the Supreme Court of the United States!

"The three years of so-called American rule in Hawaii has been a damnable disgrace to every American who loves his country and his country's flag."

The other Honolulu papers allow the anniversary to pass without special remark, and, if they feel dissatisfaction with the American conduct of affairs, they do not express it.

TWENTY YEARS OF LYNCHING.

FOR the last twenty years the Chicago *Tribune* has been preserving the statistics of lynching in the United States, and the record, declares the Philadelphia *Press*, is one that may "well make the country blush for shame." The total number of persons lynched is given as follows:

1881	90	1893	200
1882	121	1894	189
1883	107	1895	166
1884	195	1896	131
1885	181	1897	166
1886	133	1898	127
1887	125	1899	107
1888	144	1900	115
1889	175	1901	101
1890	128		
1891	193	Total	3,130
1892	236		

Of the 2,516 persons slain by mob law since 1885, 51 were women and 2,465 men; 1,678 were negroes, 801 white, 21 Indians, 9 Chinese, and 7 Mexicans. It will be noted that 1892 marked the high-water mark, and that the total for that year—236—has appreciably decreased during recent years. The following classification of lynchings according to States is given by *The Tribune:*

State—	Number persons lynched since 1885.
Mississippi	253
Texas	247
Louisiana	221
Georgia	219
Alabama	210
Tennessee	169
Arkansas	156
Kentucky	130
Florida	109
South Carolina	84
Virginia	78
Missouri	65
Indian Territory	53
North Carolina	52
Oklahoma	36
Indiana	36
Kansas	35
West Virginia	35
Nebraska	33
Colorado	30
Wyoming	29
California	27
Montana	22
Idaho	20
Maryland	20

The States and Territories in which there were less than twenty are: Arizona, 17; Washington and New Mexico, each 15; Illinois, 14; Ohio, 13; Iowa, 12; Oregon, 9; Dakota, 6; Michigan and North Dakota, each 5; Minnesota, Nevada, and Alaska, each 4; Maine and Pennsylvania, each 3; New York, 2; Connecticut and New Jersey, each 1. The only States in which no lynchings occurred are Delaware, Massachusetts, New Hampshire, Rhode Island, Utah, and Vermont.

"Those who seek to uphold lynching in the South," remarks the Philadelphia *Public Ledger*, "do so on the ground that it is chiefly a punishment on those who commit grave crimes against women; but the figures published do not bear out this contention. Of more than 1,700 lynchings between January 1, 1885, and January 1 of the present year, only 602 illegal executions were for this form of crime. The remainder were for murder, thieving, politics, unpopularity, and generally bad reputation."

The best way to decrease the lynching evil, declares the New Orleans *Times-Democrat*, is to appeal to public opinion to recognize that lynchings "not only do harm to a community by the bad reputation they entail, but increase crime by suggestion, if not by the encouragement, of violence." It adds:

"This is now becoming better recognized every year, and in the more advanced districts lynchings are growing less frequent. We may expect this view to spread over the whole country in time, and lynching to die out. In spite of all appearances to the contrary, there has been a very considerable improvement made in the past ten years; and we may hope for still greater improvement in the next decade, now that public sentiment is so pronounced on this subject, is no longer apologetic, but speaks out clearly and strongly against Judge Lynch."

TOPICS IN BRIEF.

PRESIDENT ROOSEVELT'S first Cabinet has a familiar look about it.—*The Philadelphia Public Ledger.*

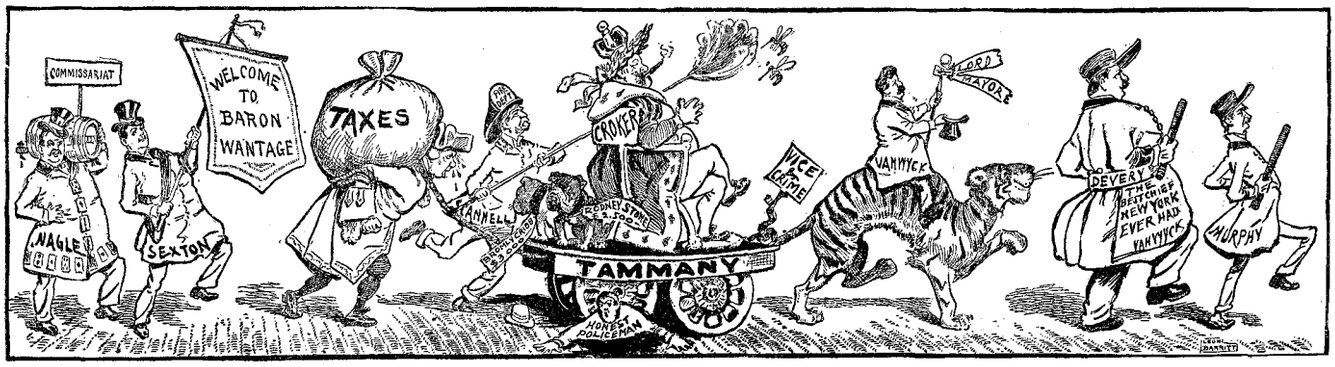
THE difficulty in pronouncing Czolgosz's name adds to the universal enmity toward him.—*The Baltimore American.*

HEREAFTER it will never be safe to win a battle without a phonograph and a kinetoscope near by.—*The Boston Advertiser.*

THE only way Carrie Nation can gain a hearing for herself again is to take her hatchet and go after a few anarchists.—*The Buffalo Express.*

SPEAKING of hoodoos, what was Sir Thomas thinking of when he named his new challenger *Shamrock—Second?—The New York World.*

IN mentioning the blessings of civilization when he writes home Minister Wu will kindly avoid any reference to anarchists.—*The Washington Star.*



TRIUMPHAL ENTRY OF THE MODERN CÆSAR INTO NEW YORK.

—*The New York Tribune.*

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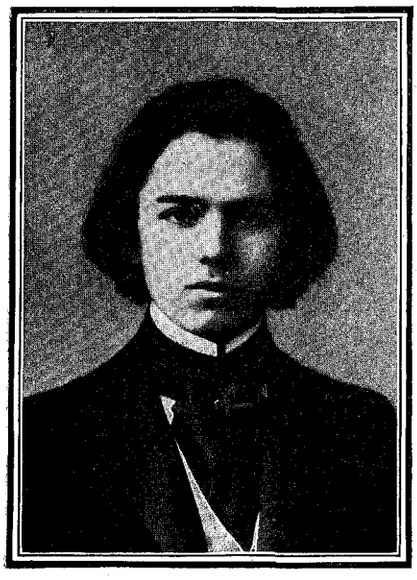
LETTERS AND ART.

THE COMING CONCERT SEASON.

PRELIMINARY announcements promise much this winter that will interest American lovers of vocal and instrumental music. The list of artists from abroad who will visit us is unusually large. Among the violinists will be Kubelik, the young Bohemian violinist, whose London success during the past season was phenomenal. He will appear at Carnegie Hall, New York, on Monday evening, December 2, assisted by Emil Paur and his Symphony Orchestra. Other violin virtuosi to be heard are Fritz Kreisler, Charles Gregorowitsch, and Tivador Nachez, a Hungarian player. William Worth Bailey, the blind American violinist, is also coming from abroad to play here for the first time. He is now twenty-one (says *The Music Trade Review*, September 7) and was born in Fort Smith, Ark. He showed a talent for the violin at an early age, and when he had learned all that the teachers in this part of the country could teach him his parents sent him to Europe. He studied with Cesar Thompson at Liege, and was soon recognized as a player of talent by Ysaye, Musin, and other Belgian violinists who heard him play. He has for two seasons been appearing in concert in Europe."



KUBELIK

The Review continues its description of the coming season as follows:

"The list of pianists is more numerous and includes Josef Hofmann, Harold Bauer, Ossip Gabrilowitsch, Eduard Zeldenrust, Rafael Joseffy, and Fannie Bloomfield-Zeisler. Plunkett Greene is to return here in the spring for two months, and will be preceded by two English singers who have never been heard before. They are Whitney Tew, a basso, who comes in November, and Gregory Hast, a tenor, who will be heard first in the same month. Plunkett Greene has not sung here for several years. Clara Butt has postponed her return to this country another year. Next season she will be heard only in England. Jean Gerardy, the 'cellist, will return here after a successful season in Australia.

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MME. EMMA NEVADA.

"Emma Nevada is, after Mme. Lehmann, to be the most notable of women concert singers. She is to reach Boston and begin a tour of the principal cities in November accompanied by Signor Pablo, an Italian 'cellist. Mme. Lehmann will arrive here early in November and begin her season of recitals at Carnegie Hall on November 8. She will sing in recital in all the principal cities before returning to Germany in April. She will also be heard in Wagner recitals with Reinhold Hermann. Mme. Lehmann may go to San Francisco in the spring. Mme. Seygard-Fischer, soprano, and her husband, Emil Fischer, basso—an old favorite, by the way—will be heard and welcomed during the season. Mr. Fischer, who for many years was identified with the German opera at the Metropolitan Opera House, went abroad three years ago to manage the Opera in Hamburg. He will be heard this coming season in concerts. Fischer will also give much of his time to preparing singers for the operatic stage, and will give instruction in Lieder singing. Miss Estelle Liebling, the young prima-donna of the Dresden Royal Opera, will also make a short tour commencing in October."

WILLIAM WORTH BAILEY.

It will not be forgotten that Madame Lillian Nordica will devote herself to song recital only this coming season. It is announced that her tour will include the Pacific coast, Canada, and the South, as well as the territory lying between, and that she will present the whole program at her recitals with the exception of a piano number or two by her accompanist.

ROME IN RECENT FICTION.

THE list is by no means small of writers who in recent fiction attempt to sketch Rome—the historic city, the city of to-day, or the "Eternal City" of the future. There is a latter-day invasion of its precincts by "novelists with a purpose," to whom the subject presents itself differently and who therefore handle it differently. For some of this novelistic invasion a writer in London *Literature* (September 7)—Dora Greenwell McChesney—has scant praise. For her, the spectacle has an interest all its own, but it has, as well, a distinctly humorous aspect, in that "our literary crusader of to-day goes to the world-city with a notebook open indeed for 'local color,' but with his opinions already settled, packed comfortably in his portmanteau." She finds, moreover, that "the local color is obliging enough never to interfere with the opinion." Hall Caine has sinned, she thinks, in this respect, but not Zola. We quote from her article:

"It can not, however, be an easy undertaking to write six hundred pages about Rome and to keep out Rome's subtly pervasive atmosphere as completely as Mr. Hall Caine has done in 'The Eternal City.' When Monsieur Zola brought his visionary young priest to the tribunal of the Vatican, he saw not the Vatican only, not alone the Leonine city where the carven papal escutcheons still

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guard the moldering, massive reaches of wall enclosing so many memories. The French novelist flung Rome bodily on his canvas, with a confusion of conflicting aspects, a painful oppressiveness and complexity not uncharacteristic of the city which he paints. The reader may sigh under the elaborate descriptions, the historic reminiscences, the social analysis which weight Monsieur Zola's pages, but he can not but confess that that is one method of conveying the sense of the place. For Rome itself leaves on some beholders the same impression of painful and bewildering magnitude, of an intricacy of ever-receding horizons. Rome past and present, imperial and papal; bygone conflicts, heroic across idealizing distances, and their legacy of present problems, tragically devoid of the nobler elements of tragedy; all the immensity of greatness and decay is heaped together unsparingly. 'The blood of Augustus,' that passion for imperial, external dominance which has tinged with its purple the dreams of all succeeding generations, is there shown, still moving the latest-born Roman citizens to futile imitation of earlier achievements. And there, too, is revealed the later sterility of that soil which, tho moved by its ancient impulse to bring forth greatness, now, in the eyes of the observer, *n'enfantait plus que des ruines*—[produces nothing except ruins]—a phrase pregnant with finality. And so 'Rome' ends with a sifting in of that dust which is indeed Rome's symbol, almost Rome's very self."

English fiction, says this writer, affords no parallel to Zola's book, any more than to the historical romances of Felix Dahn and Sienkiewicz. Present social and political questions have preoccupied our novelists, rather than old Rome. In "Eleanor," for instance:

"We see the city for the most part from a distance, as the characters of the book might have looked toward it from their villa in the hills. And thus depicted, like the splendid sunsets smouldering along the western sky, the sense of Rome and its significance are perhaps as well given as by a closer and more detailed survey. Indeed, throughout her Italian romance Mrs. Humphry Ward's somewhat dogmatic and laborious pen has acquired a new reticence and a distinction most delightful. In the same way a very different artist, Dr. Barry, has, in his 'Arden Massiter,' carried his Socialistic hero out of the actual arena of Roman life away to the medieval fastness in the Volscians, better fitted for a medieval drama of love, revenge, and the Evil Eye."

Of Mr. Bagot's "Casting of Nets" it is said:

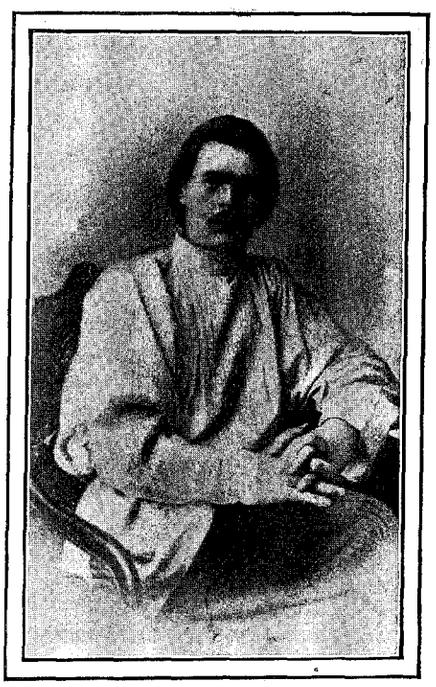
"He takes his readers into Roman palaces and describes St. Peter's in its hour of triumphal ceremonial. His temperate style with its faintly cynical edge, the dry and definite light in which he regards objects so long haloed by mystic veneration, make the book somewhat of a relief to overstrained nerves. The fascination of the place he has not rendered, but then who would be unwise enough to look for the secret of that fascination among the social bickerings in the salons of the Blacks and Whites? Mr. Bagot knows his world, tho perhaps he describes it with something of a *parti pris*, and if that world strikes us as circumscribed the very defect may be taken as a proof of the narrator's faithfulness. The historic Rome is absent from his pages as from those of Monsieur Bourget's 'Cosmopolis,' with its ironic study of a thoroughly *mondaine* society."

"I find myself," continues the writer in *Literature*, "looking for a Roman book as yet, I fear, unwritten; one which should give us . . . more of those glimpses, those fugitive impressions through which, as through that magical keyhole of Santa Maria in Aventina, all Rome is for an instant seen or divined."

"Only one book has lately appeared which, to one reader at least, reveals something of another, truer Rome, the city which is eternal indeed, since it is builded in the dreams, the hopes, the memories of men. Beside Zola's study of the actual Rome, in its slow crumbling and its feverish upbuilding, I would put in strange contrast a study of Rome mirrored in an individual soul: Edward Hutton's 'Frederic Uvedale.' The Rome of that spiritual knight-errant, that seeker after the perfect way, is not and can not be the material city. His is that Eternal City which for centuries ruled the imagination of the world, as for other earlier centuries the embattled city of the legionaries had ruled its subject nations. The phantom Rome has not been the less potent. 'What is the papacy,' wrote Hobbes in a memorable phrase, 'but the ghost of the Roman Empire, sitting crowned upon the grave thereof?' and what was the Holy Roman Empire but the long domination of a dream? The medieval emperors have passed with all the strength drawn from 'barbaric' German elements and all the weakness begotten of their fancied heirship of the Cæsars. But the Pope remains (it requires the genius of Mr. Hall Caine to regard, apparently, the one as the successor of the others), and those who have watched his white, spectral figure at the high altar in St. Peter's are sometimes inclined to feel the phantasmal power unbroken."

THE NEW RUSSIAN NOVELIST.

RUSSIA is acclaiming a successor to her high priest of letters, Count Leo Tolstoy, a successor who is a child of the people, rising by virtue of his genius alone. In the past, Russia has paid homage to an Empress from the peasant class, the great Catharine; to the Patriarch Nikon, the son of a poor unlettered peasant; to the statesman Prince Ménshikoff, once a pancake peddler; and to Lomonosoff, whom they call the "Father of Russian Literature," who was an untutored lad, the son of an Archangel fisherman. And now in the literary world we have in Maxim Gorky a similar spectacle. The best native judges have, for the last three years (see THE LITERARY DIGEST, March 30), been proclaiming him the most promising young writer in Russia.



MAXIM GORKY.

To Isabel Florence Hapgood, translator of Gorky's work entitled "Fomá Gordyeeff," we are indebted for an interesting sketch of the new author's life. We take from her introduction the following extracts:

"Maxim Gorky's real name is Alexei Maximovitch Pyeshkoff. He was born in Nizhni Nóvgorod on March 14, 1868 or 1869 (he says), in the family of his grandfather, the painter Vasily Vasilievitch Kashirin. His father died when he was five years of age. After the death of his mother, a few years later, the orphan boy was hired out to a shoemaker. With the aid of a prayer-book his grandfather had taught him to read. The boy ran away from the shoemaker, became the apprentice of a draughtsman; again ran away and entered the workshop of a manufacturer of ikone, or holy pictures. Afterward, he worked on a Volga steamer as cook's boy, then became assistant to a gardener. In these occupations he spent his time until his fifteenth year. At the same time he was a diligent reader of 'the classical productions of unknown writers.'"

Gorky himself has written the story of his life, and his translator quotes from him the following description of his adventures:

"While I was on board the steamer as cook's boy, the cook Smury exercised a lasting influence over my education. Under his guidance I read 'The Lives of the Saints,' 'Eckartshausen,' the works of Gogol, Uspénsky, Dumas Senior, and numerous little books of the Freemasons. Previous to my acquaintance with the cook I had a profound antipathy toward any sort of printed paper,

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the 'Passport' not excepted! After my fifteenth year I was seized by a wild desire for knowledge, and therefore went to Kazán, supposing that knowledge is distributed gratis to those who thirst for it. However, this proved to be not customary, and therefore I went as a common laborer into a bakery, on a salary of three rubles (approximately $1.50) a month. Of all the work I ever attempted this was the hardest."

In Kazán, Gorky peddled apples, worked on the docks, sawed wood, and carried heavy burdens. How difficult it was for him to make a bare living we may judge from the fact that he attempted suicide. From Kazán Gorky went to Gzaritzyn, where he obtained a position as watchman on a railway. Soon after, in answer to the summons to military service, he returned to Nizhni Nóvgorod, but never became a soldier, as such "tramps" are not accepted. So he started a business in Bavarian kvass—a sort of white beer, and, at length, became assistant secretary to the well-known counselor-at-law, A. J. Lánin. Lánin took a lively interest in him, but Gorky's vagabond adventures did not end here. His tramping brought him to Tiflis, where he was employed in the workshop of a railway, and in Tiflis he published his first story in the newspaper, "Kavkáz." Soon after, he returned to his native shores of the Volga, and began to publish his sketches in the local papers. In Nizhni Nóvgorod he became acquainted with the well-known writer, Vladimir Korolénke, who exercised a lasting influence over his career as a writer. Within a year after he began to publish, he won recognition from the best Russian critics as the leading writer of fiction. Miss Hapgood writes:

"No greater contrast could be imagined than exists between the grand veteran who now leads the army of Russian writers and this new recruit to the world's literary host—Count Tolstoy, a man of high birth, position, wealth, who has enjoyed the best educational and social opportunities. Maxim Gorky, a homeless member of the 'Barefoot Brigade,' which he has chronicled in his short stories with power unsurpassed, almost brutal, a poetry and idealism as astonishing for its loftiness as are his feeling for nature and his gift for depicting it which no Russian writer—not even Turgeneff, the most remarkable of all in this direction—has ever excelled. Turgeneff dealt with the gentry, the students, the representatives of the 'Young Russia' of his day, and with the peasants in their normal life in the country. Tolstoy has dealt with the aristocracy and the peasants under the same conditions as those depicted by Turgeneff. Gorky deals, in his short stories, with the peasants who have become toilers in the towns and members of the great proletariat; and in this, his first long novel, with the rich merchant class of the present day."

Altho Gorky has settled down in Nizhni Nóvgorod, his troubles and experiences are not ended. He has been in prison seven or eight times—on the last occasion in connection with the troubles in the early spring of the present year.

The reviews of "Fomá Gordyeef" are not unrestrainedly enthusiastic. The power of the writer is acknowledged, but his theme—the seamy side of life among the Russian middle class—does not appear to attract. George French, reviewing the book in *The Mirror* (St. Louis, September 12) writes:

"This book is too much for me. It spreads filth over its pages for no purpose that I can discover; it indulges in descriptions I have never before found in print—unrelieved and inexcusable, bawdy-house nastiness.

"So much for so much. It can be said that this new Russian author, Maxim Gorky, has power of a rare and peculiar sort. He writes as a genius must. Whatever we may say of his motive and of his morality, we are bound to recognize a masterly spirit that is able to speak its masterfulness out. His literary style is admirable, and one reads through the printed page straight into the mind of the author. We know this man to be capable of great things; we know this book to be a great book, and that increases our anger and disgust that it is not also a decent book, at least an indecent book with a decent motive. I, for one, devoutly hope that we shall have no more of Maxim Gorky unless it be radically different from 'Fomá Gordyeeff.'"

The Nation (New York) speaks in a similar vein:

"All this seems to us very Russian, and not largely applicable as a criticism of life. This is not to say that the book is an ordinary one, to pass an hour with and forget. It is a remarkable book, because there is a man in it telling a tale of life that he believes, with passion, to be a true tale, telling it without artifice or compunction, and showing himself, too, naked with the rest. It is not a nice novel. It can not be included among any of the kinds of novels to which the English are accustomed, and which, meaning vaguely many things or nothing at all, we speak of as 'nice' or 'very good.' Yet it is far from being nasty, as D'Annunzio and other Latins, dealing with what they are pleased to call life, are nasty. Perhaps no good would be done by the man who should write about us in the way that Gorky writes about Russians, but the experiment would be very interesting—it would make so many of us 'sit up.'"

J. W. Clarkson, in *The Independent*, classifies Gorky as "a fervent disciple of Nietzsche":

"The immense talent of the author is evident on every page, but the story, on the whole, is disappointing, and, toward the end, becomes a trifle wearisome. It is really little better than a series of episodes and interminable discourses, the burden of which is the appalling ugliness of social conditions. But while Gorky speaks with ferocious derision of all institutions, he has nothing to put in their place. He does not preach any positive doctrine and has no system of constructive philosophy. He is satisfied with the conviction that our existence is an evil, that there should be no curb on the passions, that the only thing admirable in life is individual strength and passion, and that life itself should be a desperate search after something which, if found, would account for it, but which can never be found because it does not exist! The work is full of similar incoherencies and contradictions. Apparently Gorky looks on life as something concrete and absolutely distinct from the individual liver. We should at times resist it and at times submit passively to its control; but, above all, we should try to extract its vital force, that elixir of the strong which will enable us to master men, and life also."

INJURIOUS EFFECT OF GREAT ART CENTRES ON PERMANENCE IN ART.

THAT the pressure of modern life tends more and more to affect the development of the artist by influencing the free development of his personality is the view upheld by John La Farge, writing in *The International Monthly* (September). He admits that the great city helps, to a certain extent, by furnishing a more ready view of what has been done, and encourages a certain emulation; but "it tends to destroy that relative peace of mind in quiet action which seems the only environment that can help in the creation of what is to last." He writes further:

MR. JOHN LA FARGE.

"Some years ago, one of the very successful and much-producing artists of Paris said to me that he envied the chance that we must have so much more easily in America of doing work for

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itself, and not for the art dealer, or the government requirements, or the still more demoralizing yearly shows and exhibitions. In places feverishly active and subject to fashion, moved by so sudden impressions, the temptation is strong to produce something which shall draw attention to oneself; and then to yield to keeping that attention centred by rapid and hastened productions. It is necessary to strike often, and harder and harder. Strange subjects, brutal subjects, anything that looks original, has to be chosen to attract attention, and art, which is of all aristocracies the most legitimate, from the democratic point of view, since it is equally of use to all, then appeals to the crowd, and changes its aspirations according to the motions of the crowd. Any moral compromise is also essentially degrading and in such cases all results will be matters of compromise. It may, therefore, be necessary for the artist to expend still more energy and to be still more disinterested if he wishes to run up the course of the stream, which has grown more and more swollen and impetuous."

"THE TRAGEDY OF ARCHITECTURE."

IS there a lack of genuine public appreciation of architecture for the reason that architecture has ceased to be an art and has become a fashion? And is it subject, like other fashions, to fluctuations of popular taste capricious and unfounded. These questions are suggested by Mr. Guy Wilfrid Haylor, who, writing in *The Westminster Review* (September), asserts that in modern architecture the despotism of arbitrary style is no less idiotic and offensive than in dress. One style of building, he says, is in vogue now, then another, just because we want something fresh, not because one or the other is more suited to the nature and purposes of the building, or better adapted to the climate, or more expressive of our modern civilization. He learns from history that there were foundations of common sense, utility, and simplicity upon which great phases of architecture of old were built; but these, he contends, have been disregarded until "art developed into fashion," and he asks if the "tragedy of architecture" could be more complete. He goes on to say:

"The introduction of variety into architecture of course is commendable, but only where it is honest and expressive of the nature of the structure. It is worthy and welcome that our streets should have some diversity. Too long they have been the nightmares of a pampered and petted conventionality. But surely when all thoughts of convenience, utility, and honest adaptability are thrown on one side in our efforts to produce an eccentric line of façades, we have passed from the boundary of sense to absurdity. . . . . .

"We live in a day when everything must be practical amongst the upper classes, as well as amongst the usually called 'common people'; the practical man is dictator with a sway as influential as it is effectual. But, strange to say, as regards architecture, all sorts of incongruous things are permitted and even encouraged, evidently because they are the latest, most modern, smart, or up-to-date. Towers, turrets, battlements, and mouldings are designed where unnecessary, windows where they are not needed, and ornament plastered on where it is absolutely meaningless and silly."

Viewing architecture historically, Mr. Haylor reaches the conclusion that in the past each architectural style (using the word in a good sense) originated in natural conditions and each form can be traced to environment. Of present-day architecture he says:

"In the congested and break-neck state of our present civilization, what should be the legitimate influence of natural conditions on architecture is quite neglected. . . . Prior to the great industrial revolution which was the characterizing feature of the Victorian era, architecture had only problems presented by nature to face; life was simple, and what artificiality existed was little and inconsequential. But with the introduction of machinery, mechanical contrivances entered intimately into every-day life, revolutionizing all forms of building and bringing about untold complexity in architectural problems. Steam, electricity, and free education produced a society different to any that had previously existed. The ends of the earth were united, and the most tremendous action and reaction came into play. Our lives have thus developed into one unending, breathless hurry, a senseless scamper of all classes of society.

"The scarcity of land in the cities has developed 'the sky-scraper,' and if this latest innovation is not so far advanced in Europe as in America, there is no doubt as to the tendency of expansion vertically in place of laterally. And, it might be added, expansion downward, another and not impractical solution of the land difficulty.

"Evolution—mechanical—has advanced the spirit of engineering at the expense of art. One by one, as the various processes of manufacture succumbed to the Moloch of machinery, art left them, and expressionless productions have been the result. Again, the genius of invention, tho supplying us with what we are pleased to call necessities of civilization, has initiated difficulties which the architect must face and solve. To-day we have the gigantic powers of electricity, steam, heat, and water harnessed to our wants, and, with improved sanitation, fire protection, and a universal regard for law and order, absolutely new conditions have been created."

These changed conditions, Mr. Haylor continues, require an intelligent architecture which will not sacrifice utility to beauty, or prefer plainness to ornament. "A building can have beauty and utility, art and engineering, and still be good architecture and a harmonious whole."

"The value of land has spread a wild fear lest an inch should be wasted. This is quite right, but why try to squeeze *everything* in, and of the very smallest dimensions? What is the good of a 'store-room' the size of a match-box, or a 'hall' about the area of a bird-cage? Let us get back to intelligence and think of what is the use of a house in which the pieces of furniture can not often be got in? It is quite a common occurrence for expensive and really good furniture to be taken to pieces, pulled about, and eventually ruined, whilst endeavoring to get it to a certain room. Nor are these structural difficulties the only ones that call for improvement, but in a great many cases the arrangements for heating, lighting, drainage, ventilation, etc., are designed—being considered as adjuncts to the building—without any reference to their surroundings. Thus the most painful and ludicrous results are constantly to be seen. Morris told us that architecture was 'the art of building suitably with suitable materials,' and that 'nothing was more likely to lead to a really living style—a desideratum which everybody is seeking for—than the consideration first of all . . . of the suitable use of material.' Was he right or wrong? In his opinion stone was the most noble and satisfactory building material, wood coming next, and brick to be only considered as a makeshift. But what do we do—build in cheap brick or glaring terra-cotta, and roof in with Welsh slates. Oh, the criminality of it!"

NOTES.

LAST May *The National Magazine* asked its readers to answer the question "Who is the foremost living American author?" and in the September number a list of authors voted upon is given, ranked according to the number of votes received. Mark Twain heads this list with the largest number of votes. Mr. William Dean Howells stands a close second.

THE adverse view of Rudyard Kipling's prose so freely expressed of late is not altogether accepted in France, it seems. M. Baret, professor of English at the Lycée Henri IV., has discovered in the author of "The Jungle Books," according to London *Literature* (September 7), a second La Fontaine. M. Baret finds in the delicate artist, the delightful egoist, on the one hand, and, on the other hand, in the brusk Anglo-Saxon doubly endowed with those qualities natural to his race—will and energy—the same qualities he finds in La Fontaine, namely, "a picturesque sobriety, a *naïveté soulignée de malice*, the use of the right words at the right moment, and the habit of leaving the deduction of the moral of the fable to his readers."

THERE is an interesting history connected with the favorite violin of the late Ole Bull, the famous Norwegian virtuoso. *The Music Trade Review* (September 7) says the instrument was made in 1532 by Gaspard da Salo and is said to have been decorated by Benvenuto Cellini. Cardinal Aldobrandini bought it for 3,000 florins, and gave it to the Museum at Innsbruck. When Napoleon's army invaded the Tyrol it disappeared, and afterward came into the possession of a Viennese banker. The latter was approached in 1830 by Ole Bull, who offered him a fabulous sum—nearly his whole possessions—for it; but the banker refused to part with it. Some years later Ole Bull got a letter at Leipsic informing him that the banker, on his death, had left him the coveted violin. Ole Bull's widow has recently presented it to the museum in his native town of Bergen.

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SCIENCE AND INVENTION.

HOW ARCTIC ANIMALS TURN WHITE.

IT has been generally assumed that such animals as change the color of their coats in winter—chiefly varieties in the Arctic regions—do so by a bleaching process. Experiments made fifty years ago on the Arctic lemming (a mouse-like creature) showed that its hair could thus be turned white by a sudden lowering of temperature, and this was thought to be the normal process. Actual observation, however, leads to the belief, so we are told by the English naturalist R. Lydekker in *Knowledge* (August), that the method is quite different and involves an entire substitution of one coat for another. He says:

"It is perfectly well known that, apart from those which turn white in winter, a large number of animals have a winter coat differing markedly in color, as well as in length, from the summer dress. The roebuck, for instance, is of a brilliant foxy red in summer, while in winter it is gray fawn with a large patch of pure white on the buttocks. And it is quite clear that the change from red to gray, and the development of the white rump-patch, is due to the shedding of the short summer coat and its replacement by the longer winter dress. Obviously, therefore, it is natural to expect that a similar change of coat takes place in the case of mammals which turn white in winter.

"That the change in spring from a white to a dark dress is due to a shedding of the fur seems to be admitted on all hands, for it would be obviously quite impossible for long hairs to become short, or for white ones to turn brown. And even in animals which do not alter their color in any very marked degree according to season the spring change of coat is sufficiently obvious. . . . Moreover, in spite of the natural tendency to believe in blanching on account of the aforesaid abnormal instances of turning white in a single night, there is abundant evidence to show that even in human hair the change from dark to white as age advances is brought about by the replacement of dark hairs by white ones, and not by the bleaching of the former. In this case, however, the change, instead of being seasonal and sudden, is gradual and due to age. If the change was due to blanching, we should, of course, find some hairs which were partially white and partially brown (or black, as the case may be). . . . .

"As a matter of fact, however, those of us who have reached an age when silver hairs have begun to make their appearance among the brown can easily satisfy themselves that such hairs are white throughout their entire length, and that a hair half white and half brown is quite unknown. From this we infer that the change from brown to white takes place in human beings by the gradual shedding of the dark hairs and their replacement by new ones from which pigment is entirely absent. So that normally there is no such thing as bleaching of individual hairs. The change is, indeed, precisely similar to that which takes place at the approach of winter in mammals that habitually turn white at that season, with the exception that, as a general rule, it is extremely slow and gradual, instead of being comparatively rapid, and also that the white hairs differ from their dark predecessors solely by the absence of coloring matter. Unfortunately, there is no subsequent replacement of the white hairs by dark ones!"

Experiments in this country on the American variable hare go to show that the animal itself has no control over the change, and observation in England seems to demonstrate that it is also quite independent of temperature. The late Dr. Coues, however, the eminent American naturalist, stated that altho the change of coat of the Adirondack ermine takes place regularly, its color is governed by the temperature at the time of the change. Dr. C. H. Merriam asserts that the white coat is assumed only after the first snowfall, and this would seem to be connected with the reason for the change, which, it appears, is protective. Says the writer:

"It is, of course, quite evident that the assumption of a white winter livery by mountain hares and ermines living in regions where the snow lies on the ground for a considerable portion of the year is for the purpose of rendering such animals as inconspicuous as possible when in their native haunts. And, so far as we know, such a change is universal among the species named when dwelling in high northern latitudes."

In closing, Mr. Lydekker states an interesting fact regarding the blue and white Arctic foxes whose fur is now so fashionable. It has been supposed that the white fur was the winter and the blue the summer coat of one and the same animal, but the writer assures us that they are both winter coats of two different varieties, the blue fox being brownish in summer and the white fox ashy gray in spots. The two varieties breed together, and there may be blue and white foxes in the same litter. This presents a puzzling problem to naturalists if we are to accept the theory of protective coloration, for, asks Mr. Lydekker, "if blue foxes are able to thrive during winter in a snow-clad country, what necessity is there for their fellows—and, indeed, for any species—to turn white at that season of the year?" This question, so easily asked, it may take years of investigation and comparison to answer satisfactorily.

REVIVAL OF DRIED PLANTS; TRUE AND FALSE.

CERTAIN plants when dried and apparently dead take on the appearance of life when soaked in water. In some cases this revival is merely apparent, while in others it is real, as the plants will begin to grow again, their vitality having been only suspended, not lost. In an article in *La Science Illustrée* (Paris, August 24), M. Louis Contard distinguishes between these two kinds of "revivescence," as it is called, and gives interesting instances of each. Says M. Contard:

"Revivescence properly so-called, that is to say, the return to life of a complete plant, or of one of its negative organs, after apparent death, is quite frequent in the vegetable world, alternation of humidity and dryness having more influence there than among animals.

"The following fact was related in *The Journal of the Horticultural Society* (1862): Dr. Pigeaux, having bought some very fine raisins of the variety known as 'Imperial Malaga,' thought that he would plant in moist earth a fragment of stem about 10 centimeters [4 inches] long which held the bunch. Three months later this stem had a shoot 7 centimeters [3 inches] long. Now grapes that are to be dried are previously plunged for several minutes in boiling lye, which weakens and softens the skin and thus facilitates the evaporation of the watery base of the juice. If the piece of stem was also plunged in the lye, its revival is almost miraculous; and it is still very curious if it only served as a handle by which the bunch was dipped in.

"The plant best known for its properties of revivescence is the famous Rose of Jericho. We shall doubtless surprise numbers of our readers when we say that this plant, despite its scientific name (*Anastatica*, the reviving plant), is not a plant that revives, but simply a dead plant that changes form by the absorption of water.

"It is about a decimeter [4 inches] high, and has nothing in common with the rose but its name, as it belongs to the family *Cruciferæ*, and its little white flowers recall those of the 'shepherd's purse' so common along our roads. It grows in the sandy deserts of Arabia, Egypt, and Syria. . . . . .

"When dried the stems of the rose of Jericho curl up, draw together, interlace, and form a rounded knot. The wind easily uproots the plant and carries it away. It was formerly thought that when it stopped in some moist spot it took root again, absorbed water from the soil, and began to grow anew.

"In reality this never takes place, and the rose of Jericho is dead from the moment when it is uprooted. . . . . .

"The dried plant is an interesting spectacle when plunged into cold water. In an hour it doubles in size, its stems seem to rise, and the capsules take on a pinkish tint. The rose of Jericho seems to be reviving, but this is a vain appearance; it is quite dead. . . . . .

"The movements executed by such plants are, in fact, analogous to those of the scales on a pine cone, which draw together

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or open as the air is more or less dry. Similar curious motions are those of dried valvular fruits, and of the filaments on the seeds of various plants. We have here only swelling under the action of absorbed moisture. . . . . .

"Real revivescence is seen only in vascular cryptogams and mosses. In 1868 Messrs. Bert and Bureau discovered this phenomenon for the first time in a lycopod . . . and in two ferns common on walls. After drying their leaves for a long time, a few hours of rain or submergence in water for ten hours would not only restore their freshness and the appearance of life but life itself, for they continued to grow. . . . . .

"The *Polypodium incanum* [an American fern] has been sold for several years under the name of 'resurrection plant.' It can be made to pass a large number of times through the phases of apparent death and revival.

"But it is specially among mosses that revivescence may be observed. It is, so to speak, normal with these plants. Their vitality is suspended during the dry periods between rainfalls. This is what is called 'hygrometric awakening and sleep,' by analogy with the waking and sleep of leaves, which is observed in numbers of phanerogamous plants and which is due to sudden variations of transpiration.

"The aspect of a moss is very different in different conditions of weather. In dry seasons it appears to be a dead plant; its stem is rigid and fragile; its fruit is dried, the leaves are rolled and folded. When rain falls everything starts up, opens, and becomes green again. . . . . .

"This is how mosses behave under normal conditions. Subjected to experiment, they show a yet more astonishing force of resistance. An English naturalist, Mr. Heald, has shown that a *Bryum* and a *Barbula* can remain completely dried during two or three weeks and preserve the power of producing new organs when moistened at the end of this time."—*Translation made for* THE LITERARY DIGEST.

DO WE DRINK TOO MUCH?

THIS question is not intended to apply to the consumption of intoxicating beverages, in which case it could hardly receive more than one answer; but relates to pure water, which has not usually been considered harmful. Yet a writer in *The Hospital* assures us that most people take too much of it. He says:

"We now and again come across patients who assure us that they never drink, a statement which it is our first and perhaps most natural impulse to regard as an exaggeration. So indeed it may be, for on cross-examination such patients will probably say, 'Oh, yes, I take a little soup of course.' Still the general statement remains true that there are people who never drink in the sense that they never use cup or glass, and there certainly are a large number of people who drink only very little, ridiculously little compared with those around. These are healthy people going about their business calmly, doing good work, and often doing it with far greater comfort than those who, with glass in one hand and handkerchief in the other, mop their faces and declaim against the sweltering weather. Thus we are led to ask, Why do we drink? and to answer that for the majority it is to a large extent a matter of habit and of self-indulgence. As the result of habit with many people, the slightest sense of thirst sets up longings which can not be, or at least are not, resisted, with the result that much more fluid is taken than is wanted. 'Are you very thirsty?' inquired the doctor. 'Well no, sir, I takes good care o' that,' replied the affable patient as he mopped his brow.

"Much of the constant drinking, not merely of alcoholics but of fluids of all kinds, to which one is tempted at every turn, is quite unnecessary and only leads to flabbiness and discomfort. In considering the amount of fluid we ought to drink we must always bear in mind the quantity of water which is contained in our ordinary food. According to Parkes we may take it that we require for ordinary work about three times as much water as of food (calculated dry), namely, about 75 per cent. of the whole intake, and if we look at the table in which he gives the amount of water contained in the various kinds of food, we find how many articles carry with them more than the required proportion. For instance, beef-steak contains 74.4, white fish 78, poultry 74, potatoes 74, cabbages 91, carrots 85, vegetable marrows 95, and even dry bread contains 40 per cent. of water. As to fruits, apples contain 82 and strawberries 90 per cent. of water. Gravies, sauces, etc., and all forms of milk puddings, also contain more than the full average supply of water required, so that it evidently would be an easy task to arrange a diet which, altho solid enough for all demands, would not require to be supplemented by actual drinking. If, however, we will but partake of fluid in moderation, say 40 or 50 ounces a day, we are the better for it, for certain foods require the production of a not inconsiderable amount of digestive juices for their proper assimilation, and if we persist in eating so much meat as so many of us do, a fair amount of water must be taken to wash out the nitrogenous waste which such a diet produces."

THE MIND OF THE ANT.

NOT long ago opinion regarding the intelligence of the lower orders of creation seemed limited to extremes. Some people refused to think of animals and insects as anything but senseless machines, while others would endow them with human intellect and emotions. According to the modern and more scientific point of view, they possess intelligence, but of a type that varies from one creature to another and that must in no case be estimated by a human standard. Exactly how much and what kind of mind each possesses is a matter to be determined by careful observation and experiment. The observations of the Swiss naturalist Torel on ants are models of their kind. Some of the latest are described by M. Charles Mensuel in *La Science pour Tous* (August 26). Says M. Mensuel:

"Have animals minds? This question is rarely asked nowadays, Descartes's idea of automatism having been abandoned by every one. Nevertheless scientists are far from agreed regarding the degree of likeness that exists between the psychology of animals and that of man.

"From this point of view ants are very interesting. These little insects have a singularly suggestive psychic development for so minute a brain. Recently M. Forel, who has devoted a lifetime to the study of ants, reported to the Zoological Congress at Berlin the last results of his observations.

"M. Forel opposes the old theory according to which ants were only machines moved by unconscious reflex action. Nevertheless, says M. Forel, we must not confuse mind with consciousness. There is an animal psychology as well as a human psychology. The question of what consciousness is, and whether animals have the same kind of consciousness as man, is quite a different one. Psychic phenomena are closely allied to the organization of the brain. They are not innate and they depend naturally on the laws of evolution and selection. The more complex psychic phenomena are, the more highly developed are the brain- and the nerve-centers.

"M. Forel shows this by a study of the brains of working ants, male ants, and female ants. It is found that in the workers the volume of the central nervous organ is incomparably greater than in the females and still more so than in the males, whose brains are hardly more than rudimentary.

"As to the senses of ants, that of touch is completely absent, or rather it is perhaps changed into a sense of smell. It seems, in fact, that ants have two distinct senses of smell, one that acts at a distance and another for near objects. The latter is almost a sense of touch for the gaseous emanations of every near objects.

"Complex experiments enable us to show that ants have a memory. Ants were narcotized, and in this state they could not tell friends from enemies. The functions of memory return, however, little by little, after a certain lapse of time.

"Sense perception in ants gives rise to associations of sensations, and also to conclusions by habit and by analogy. It is averred that ants communicate with one another, but this is by no means analogous with the communication of man. Their 'way of talking' has so far remained an absolute mystery.

"Without memory there could be no conclusions from analogy, and without conclusions of this sort there could be no manifestations of will-power. Now such manifestations exist. M. Forel

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shows this by a detailed analysis of the warlike expeditions of the ant-tribes.

"The Swiss scientist has even succeeded in analyzing the manifestations of love and hate in the tiny objects of his investigation. His conclusion is that the laws of evolution hold in the domain of animal intelligence as in the rest of the world. The whole universe is governed by this one law."—*Translation made for* THE LITERARY DIGEST.

ELECTRICITY AND THE REDISTRIBUTION OF POPULATION.

IS it possible that the extension of communication and traction by electricity should have a direct effect on the distribution of our population? That it has done so is asserted in a leading editorial by *The Electrical Review* (September 14), which supports its position by reference to the results of the last census. It finds by a study of the census statistics that the rate of increase of our larger cities is becoming less, and that the swelling ratio of urban population is due to the enlargement of city boundaries and the absorption of suburban districts. If these be disregarded, it asserts, the rate of increase of population in the denser centers has become less. The reason for this is found by the writer in the general extension of the applications of electricity. He says:

"The trolley-car has been perhaps the largest agent in the redistribution of population, making it possible for the people who work in the crowded districts of cities to live at considerable distances away and enjoy the very great advantages of suburban life. This is particularly noticeable in cities of the intermediate size. Twenty years ago cities of the second class were much condensed in area, for the reason that practically every one walked to and from his place of work, and for this reason the residence areas crowded upon the business districts as closely as possible. The horse-car of those days was at best a poor thing, and it was not until the coming of the swifter trolley that it was possible for the ordinary man of business or laborer to live more than half a mile, or such a matter, from the scene of his daily task. To-day all this is changed, and as a consequence the residence district in all such cities has vastly extended, and people not uncommonly live anywhere from ten to twenty miles away from their places of business.

"To double the radius of a city means to increase its area four times. The trolley, by its duplication and triplication of the city radius, has enabled very large territories to be included in the suburban districts of towns, with the result that houses have plenty of room around them, the people are no longer compelled to live close together, and to this degree a very important social revolution has been wrought, and, indeed, is still in process of extension. No one can deny the benefits of a freer life and the immense social sanitary and other advantages which have followed the introduction of the trolley-car, and the subsequent extension of residence neighborhoods.

"But another agency has not been idle. The principal objection to country life has been its loneliness and the absence of those conveniences which differentiate the city house from the country residence. The loneliness, by which is meant the lack of intercourse with neighbors, has been in a great degree removed by the telephone. Perhaps the best work that the independent telephone movement has accomplished has been the popularization of the telephone and its introduction at low rates into sparsely settled neighborhoods, thus removing the bugbear of isolation which has been so long a complaint of the rural resident. But the telephone has done more for those living in the country and in the country districts surrounding cities than to furnish them a means for social conversation. It has proved itself a very practical and valuable addition to the farmer's means for making a living. By putting him in immediate touch with his markets, whether for selling or for buying, it enables him to conduct his business in a much more businesslike way than formerly, when the isolated gardener or truckman loaded his vehicle in the early hours of the morning with the produce of his fields, and drove to town without the slightest idea of what he would receive for it, or whether he could sell it at all.

"With the telephone nullifying the isolation of the country districts, and trolley-car providing quick and inexpensive means of transit, the suburbs have become, in a sense, part of the town. It is no longer a case of *rus in urbe*, but rather the reverse; for the town has gone into the country and carried with it those two important agencies, while not far behind comes the electric light, making at once more pleasant and more safe the highways and lanes of the country districts.

"While isolation was annoying under the older régime, it also had its dangers on account of the exposure of valuable property in suburban districts to the attacks of those who prowl by night. Everybody knows that one arc-light is as good as two policemen, and thus the extension of electric light in the suburban districts has made them better places of residence in two distinct ways."

It is the belief of the writer that these changes may be only the beginning of greater ones that are inevitably due to the extension of communication by electricity, and that cities as now understood may at some future time disappear as places of residence, owing to the redistribution of population in a more sanitary and altogether more desirable way.

THE DEGRADATION OF FOOD.

IN an article bearing this title it is asserted in *The Lancet* (London, August 10), that, owing to almost universal substitution and adulteration, food substances in general have been steadily deteriorating during the past decade, and that this deterioration has a distinctly demoralizing effect on the human race. Says the writer:

"It will be noticed that by far the majority of cases of tampering with food relate to the substitution of a cheaper article rather than to the addition of an injurious substance. The common defense is that modern conditions of life make substitution a necessity. It is difficult to see the logic of such a defense—at least, in a number of instances. It is urged, for instance, that jam or marmalade can not be made without the addition of glucose, which prevents the preserve from crystallizing. Now long before glucose was a household word jams and marmalade were made—and very good they were, too—consisting entirely of sugar and fruit. In the same way we are told that beer must be brewed from sugar, and that brewing exclusively from malt presents untold difficulties. Again, golden syrup, which used formerly to be the refined syrup of molasses, consists largely now of artificial sugar, which is doubtless a more marketable product but is not the same thing as cane-sugar. Yet, again, we are told that the public demand a perfectly white loaf of bread, the truth in reality being that machinery has produced a roller flour which is an inferior thing to the now, we suppose, extinct stone-milled flour. Instances of this sort could be multiplied.

"We could wish that all those keeping house would make up their minds seriously to return to the excellent custom of preparing many articles of food for themselves at home. Who does not admit the charm of home-made bread, home-brewed beer, or home-made jam, and simply because they are known to be made from an honest formula which has stood the test of time and from good materials which yield a palatable product? Even in the country good old-fashioned wheaten bread, with that fascinating brown color of rich wheaten flour, containing the entire nutritious portions of the berry and possessing that delightful wheaten flavor, now seldom, if ever, characteristic of bread, is difficult to obtain. The baker's loaf is, as a rule, a tasteless, insipid article which requires a considerable appetite before the idea of eating it can be entertained. No wonder that the taste for bread is steadily diminishing, and undoubtedly less bread is consumed than used to be the case. As is well known, bread contains almost every element of food necessary for existence, but we should be sorry for the person who tried to subsist entirely upon the modern uninteresting loaf made from blanched roller-mill flour. It has recently been stated that the degradation of the teeth so noticeable amongst us now is due to roller-milling having largely supplanted stone-milling. We should not be surprised. The degradation of food is a very serious matter and is bound to lead sooner or later to the degradation of the eater. No movement could confer greater blessing upon the people than that

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which aimed at bringing about a return to the older and more rational methods of preparing food. Let us see more of the home-made article than we now see; let us return to more palatable food and to food that will do more good than the machine-made stuffs and the endless series of substitutes. In all the schools throughout the land we would have the children taught the advantages of home-made food, and how that bread, fruit, jam, or even beer and cider, can be made at home. It would encourage a spirit of industry, it would give us palatable and nourishing articles to eat or drink, and might have a very wholesome effect upon those who seem deliberately to attenuate food as much as possible or who pay no regard to its naturally endowed palatability."

POWER IN A POUND OF COAL.

A POUND of coal can produce power sufficient to pull a large express train a distance of one-sixth of a mile, going at the rate of 50 miles an hour, writes an expert locomotive engineer, who is quoted in *The Coal Trade Bulletin*. He continues as follows:

"You would be surprised at the wonderful amount of work which the energy from this small quantity of coal can do. For the purpose of explaining, take, for instance, a pound of what might becalled average coal, containing about 10,000 heat units. This would be somewhat smaller in size than a man's fist. If this pound of coal could be burned completely and entirely under water and all of its heat should go into the water, at a temperature of 62°, 5 pounds of water could be raised to the height of 1 foot. If this pound of coal could be completely burned in water 1 foot deep, with a temperature of 64°, and all the heat from this coal be imparted to the water, this water would become 16° hotter, thus being suitable for a comfortable bath. If adapted to mechanical work, the 10,000 heat units in the one pound of coal would be equivalent to 236 horse-power. The 236 horse-power of potential energy contained in the pound of coal is enough to haul a train of eight cars for a period of one-fifth of a minute, or a distance of one-sixth of a mile, going at the rate of 50 miles an hour. It has also been found to be able to draw a cable train, including the grip-car and trailer, for a distance of two miles at the rate of nine miles an hour. It would also be of sufficient power to pull an electric car, well filled with passengers, for two miles and a half, at a rate of ten miles an hour. If the power in this pound of coal is compared with the work of a strong man used to hard labor, it would be found that there is more than sufficient power in the pound of coal to do in one minute the day's work, of eight hours, of five strong men. This is accounted for in this way: The work of a strong man, used to hard work, is estimated as being equal to one-tenth of a horse-power. The eight hours he works is equivalent to 480 minutes. Naturally, while working, a man makes a number of stops, either to rest or change the monotony of his position. These stops, then, would, without difficulty, take up one-tenth of the man's time. Thus, this would reduce the time of actual work down to 432 minutes. This time, at one-tenth of the horse-power, makes the total of his day's labor amount to 43.2 horse-power. At this rate it is shown that it would take 2,600 strong men, working constantly, to do jointly the same amount of work in one minute as can be done by the single pound of coal. Another line of work in which the superiority of a pound of coal is shown beside the labor of man is that of sawing wood. A man may consider himself a swift sawyer, by making sixty strokes a minute, each stroke of the blade having progressed 5 feet a minute; but a circular saw, driven by machinery, may be put through seventy times that distance and saw seventy times as much wood. Still, this little pound of coal has the power to keep in operation 180 such saws."

Another Polar Failure.—Under this heading a note regarding the abortive attempt of the Russians to force their way through polar ice with one of their huge ice-breaking steamers is printed in *The Public Ledger* (Philadelphia, September 3). Says this paper:

"Very few of those who have some knowledge of the character of the ice-fields of the polar ocean felt any confidence in the success of the attempt of the Russian Government to have its ice-breaking steamer *Ermak* force a passage to the North Pole. The announcement, therefore, that the enterprise had failed causes no surprise. The news of the failure was brought by the captain of the steamer *Frithjof*, who escorted the Baldwin-Ziegler expedition to its first base of operations. He reported that he met the *Ermak* returning from its fruitless errand. Details of the effort are naturally lacking, and they must be waited for until the return of Admiral Marakoff, the commander; but these will be mainly interesting as demonstrating the extent of the power of the famous Russian ice-breaking vessel. The *Ermak* was constructed for the sole purpose of crushing a pathway for merchant ships through the heavy ice which obstructs most of the Russian harbors for many months in the year. In this work the ship was eminently successful. Of enormous strength, it could resist almost any amount of outside pressure. On account of massive construction and heavy bows, terrific blows can be dealt by 'butting,' and after each assault the bows can be lifted and the whole weight of the vessel used to crush the weakened ice. A vessel of this character could probably keep the ice in the Russian harbors broken sufficiently to permit practically uninterrupted navigation, and it could most likely carve a pathway for many miles through some of the Arctic ice-fields in midsummer, when rot has set in. The interesting point will be to learn to what extent this was done. An ordinary whaler will 'butt' its way through rotten ice eight or ten feet thick, but the far Northern fields beyond the cruising grounds of these craft are supposed, in many cases, to exceed twenty-five feet, and it is this which certainly has been too much for the *Ermak*."

How Many Will the World Hold?—Figuring on the world's future population is both fascinating and facile. In *The Cosmopolitan* (July) J. Holt Schooling publishes his estimate that by the year 2250 there will be an aggregate population in the world of 52,073,000,000, or 1,000 persons to the square mile—nearly double the density of Belgium, the most populous country in the world. Commenting on this, the San Francisco *Chronicle* says (August 25):

"No one will dispute Mr. Schooling when he says if the rate of increase that has been witnessed during the century just closed continues, the world will be filled to overflowing in the course of two hundred and fifty years. Indeed much sooner, for it is inconceivable that a population half as dense as that subsisted on the soil of Belgium could be maintained throughout the universe. There are now in the world thirty-one persons to the square mile; three times that number could probably be provided for, but not many more. Ninety-three to the square mile would mean a population as dense as that which inhabits China, and to sustain it the same intensive agriculture which is practised in the Flowery Kingdom, where in many sections two and three crops are taken from the land in a year, would have to be generally resorted to by all peoples."

The rate of increase, however, is not to be kept up—we may be reasonably sure of that. This has been the stumbling-block over which all predictions of population have tripped. Concludes *The Chronicle:* "It is reasonable to assume that Schooling's predictions will be as far out of way as those of Malthus, and that for a long while to come what is called 'overproduction' will engross the human mind much more than the limit of subsistence."

Animal Intelligence.—Prof. E. L. Thorndike, of Columbia University, has been making experiments on monkeys, and the results, says *Popular Science*, "are in degree rather than in kind in favor of the monkey as compared with the dogs and cats, on which he formerly experimented." He announces that "the general result is that they do not profit by tuition, that they did not gain and use ideas of how to open doors, but learned only by a process of selection from their own impulses. Professor Thorndike's careful experiments confirm the truth to which the public is and always will be impervious, namely, that animals (and man to a large extent) are creatures of impulse and association, which simulate reason and can not be distinguished from it by those who have not mastered psychology, in its comparative aspects, as set forth in the writings of some authorities that are not yet very accessible to the public."

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THE RELIGIOUS WORLD.

THE ANTI-CLERICAL AGITATION IN SPAIN.

THE humiliation of Spain in the war with the United States has given a basis to various movements for reform in the land of the Don, politically, socially, and ecclesiastically. One of these movements, headed by Don Sigismundo Peyordeix, is attracting considerable attention in church circles, and according to the *Frankfurter Zeitung* is developing rapidly both in extent and in intensity. The agitation is anti-clerical, but not anti-Catholic. According to the same journal, Don Sigismundo sees in the Jesuit order the chief source of the ills that have befallen the church and the people of Spain. Originally a priest in Barcelona, he has now, in conjunction with a number of other dissatisfied ecclesiastics, organized a formal crusade against the *status quo* in the Spanish church. His official program is announced in these words: "We are Catholic, but not clerical; on the contrary, anti-clerical." The organ of the movement has been a weekly journal called *El Urbiore*, so named after a famous mountain fastness which neither the Mohammedans nor the French were ever able to subdue. In addition to this journal, Sigismundo has recently published a larger work against the Jesuit, entitled "Crisis de la Compania de Jesus," and is developing great literary activity in non-Spanish periodicals also. The first organ of the movement having been suppressed, a new periodical was called into existence, called *El Cosmopolita*. In a recent indictment of the Jesuit order the Spanish agitator designated twenty-four points, in which he considers a reform necessary. Among these are the following: Alleged decline of the true worship of God and of the true following of the crucified Savior; exaggerated and idolatrous reverence for the saints; the worship of the Sacred Heart and other objects of adoration; decrease in the practise of Christian virtues, such as righteousness, wisdom, temperance; and the increase of external religious exercises that appeal only to the senses, such as processions, festivals, and the whole body of ceremonies; decrease in love and care for the poor, and the growth of the desire for riches, power, and influence; neglect of the Gospel and the traditions and an increasing exaggeration of churchly authority and especially of the power of the Vatican; simony and favoritism in the papal and episcopal government; the prominence given to political trickery in the management of church affairs, and the deterioration of love, justice, and holiness in the leaders of the church; tyranny on the part of the ecclesiastical authorities over the lower clergy and the people. The *Frankfurter Zeitung* quotes Don Sigismundo as saying:

"Against all these weaknesses and evils, which indicate a terrible degeneration of Christian spirit in the church, I have determined to raise my voice day and night, with the permission of my superiors or without this permission. These evils spring from the spirit of Antichrist, and to fight this I do not need the permission of Pope or bishop; the call of God and my conscience are sufficient authority."

He also makes it a point to attack the enforced celibacy of the priests, declaring that while celibacy is a good thing in itself, it is such only when it is adopted as a matter of free choice and not of compulsion. With reference to the outcome of the agitation and of the present condition of affairs, he writes further as follows:

"What will be the consequences as far as the future is concerned? This is hard to say beforehand. In the church there is a schism threatening. The Primate of Toledo and the Archbishop of Saville are the two opposite poles in the Spanish church. The former aims at a reintroduction of the Inquisition, and the latter strives for the same freedom of the clergy that prevails in the United States. In political circles there prevails an opposition to the liberal spirit of the lower classes, and the higher classes are sighing for the Inquisition. In economic affairs suffering is rapidly increasing and immorality is making rapid strides. Corruption in official circles caused the catastrophe in Cuba and in the Philippines, and Spaniards, monks, and Free Masons have all acted like robbers. Spain is the most unhappy land on earth because it is ruled by the Jesuit order. The people are without faith or confidence, without manhood, without strength, without law, without science, even without the sense of honor. The highest that this country can do is to hope that the vulture of Jesuitism may soon cease to devour the vitals of this people. However, as it seems, there is the dawn of a new day, when the people will take terrible vengeance on those who have materially and morally ruined their fatherland."—*Translation made for* THE LITERARY DIGEST.

AN AGNOSTIC VIEW OF PRESBYTERIAN CREED REVISION.

A STATEMENT (already quoted in THE LITERARY DIGEST, June 8) made by Dr. Minton, moderator of this year's General Assembly, and chairman of the committee to prepare formulas of creed revision to be submitted to the Assembly next year, is criticized by *The Agnostic Journal* (August 31), which thinks that the statement "breathes the Jesuitical spirit." It betokens, says *The Journal*, an attempt to invent a form of expression for a short creed which, "while not contradicting the barbarous old doctrines of infant damnation and predestination, will yet allow very different interpretations to be authoritatively put upon the fuller statement in the Confession itself." That part of Dr. Minton's utterance against which the criticism is directed is as follows:

"The statement of the faith of the Presbyterian Church, to be prepared by the committee of twenty-one, is not to be regarded as a new constitutional confessional formula. It is to be an official pronunciamento, to which no one, however, is to declare allegiance in ordination vows. It is to be popularly didactic. If any one wants to know what the Presbyterian Church believes, this statement will answer his inquiry."

Says *The Journal*:

"He [Dr. Minton] is willing to stand by the old creed, and to refuse a victory to those who wish to change it; but he is also willing to sanction the adoption of an 'official pronunciamento,' which, however, is not to be obligatory on any one! The meaning of this is simply that, to answer the popular objections to the old creed on the ground of its absurdity and barbarity, a new creed is to be adopted for popular use, so that when a humane objector to infant damnation puts forward his difficulty, he may be confronted by the new official pronunciamento, in which the 'love of God,' as we are told, will be emphasized, and His infinite and atrocious cruelty will be ignored. As Dr. Minton says: 'If any one wants to know what the Presbyterian Church believes, this statement will answer his inquiry.' And it is hoped, no doubt, that the Presbyterian Church will be able, like the Jesuits of to-day, to successfully meet the attacks of those who, bringing history and common knowledge to their assistance, attempt to expose the secret teachings and workings of these ecclesiastical bodies."

In the case of the Jesuits, the agnostic editor goes on to say, while one priest is asserting the beneficent character of the order and the oaths taken by its initiates, another flatly denies that any oath was ever taken by its members:

"The Presbyterian Church is preparing the way for an exactly similar duality of exoteric and esoteric teaching, following the example given by Ezra, who relates how, having written the Books of the Law, some were to be read publicly and the rest were to be reserved for the inner service of the temple. Such an outcome appears inevitable in every church. What is transpiring in the Presbyterian Church is only a repetition, slightly varied, of what occurred in the Roman Church, what has occurred in the English Church, and is producing its present disorganized condition, and what must occur in every church founded upon any supernatural belief. The priesthood such a belief necessarily originates as its authoritative exponent will inevitably fight

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to the death to maintain its divinely given prerogatives, and as knowledge and humanity grow among the laity, the outcome must be the same in all cases—tyrannical priestcraft on the one side, with its credulous and conservative following; growing intelligence, skepticism, heresy, schism, and rebellion on the other. The idea that Presbyterianism, any more than Romanism, can maintain its creed or its organization intact is one of those delusions the hollowness of which is proved by the history of every religion in the world, and it will no doubt be fully exemplified when finally decent Presbyterians refuse to put up with such subterfuges as those of Dr. Minton, and demand the formulation of a creed that a civilized man can honestly stand by."

ORIGIN OF THE RELIGIOUS CONCEPTIONS.

INTEREST in the study of comparative religion has been quickened of late by the reissue in an enlarged form of Mr. J. G. Frazer's "Golden Bough," first published eleven years ago, and by the recent publication of Mr. Andrew Lang's "Magic and Religion." The two authors advance theories widely at variance upon the origin of religion, Mr. Lang's book consisting in part of a criticism of the other. The Newcastle (England) *Weekly Chronicle* (August 17) outlines Mr. Frazer's theory as follows:

"His inquiries and investigations have led him to the view that the movement of main thought has on the whole been from magic, through religion, to science. In magic man depends on his own strength to meet the difficulties and dangers that beset him, and imagines he can manipulate by his own actions for his own ends. When he discovers that he can not control nature as he wishes, he ceases to rely on magic, and ascribes to certain great invisible beings behind the veil of nature the far-reaching powers which he at first arrogated to himself. Thus magic is gradually superseded by religion, and natural phenomena are believed to be regulated by beings who are like men in kind, and are swayed by human passions, tho endowed with supernatural powers. As time goes on this explanation in its turn becomes unsatisfactory, and science then steps in to teach and explain the invariable and regular succession of natural events."

This theory does not admit the existence of "high gods" (distinguished from local "dæmons" or spirits) among the most backward of savage races. It is to be inferred therefrom that a belief in high gods can not be among the conceptions of primitive man. Mr. Lang, on the other hand, finds in early and modern accounts of savage peoples many traces of belief in high gods. His position (says a reviewer in the New York *Sun*, September 1) "is that the earliest principal form of religion was relatively high, and that it was inevitably lowered in tone during the process of social evolution." *The Sun's* review continues:

"His view is that the belief in a supreme being came, in some way only to be guessed at, first in order of evolution, and was subsequently obscured and overlaid by belief in ghosts and in a pantheon of lesser divinities. Mr. Lang was led to these conclusions, he tells us, first, by observing the reports of beliefs in a relatively supreme being and maker among tribes which do not worship ancestral spirits (Australians and Andamanese), and, secondly, by remarking the otiose unworshiped supreme being, often credited with the charge of future rewards and punishments, among polytheistic and ancestor-worshiping peoples too numerous for detailed mention.

"The supreme being among these latter races, in some instances a mere shadow of a children's tale, Mr. Lang conjectures to be a vague survival of such a thing as the Andamanese 'Puluga' or the Australian 'Baiame.' The author of this essay submits that this hypothesis colligates the facts. 'There is a creative being (not a spirit, merely a being) before ghosts are worshiped. Where ghosts are worshiped and the spiritual deities of polytheism have been developed and are adored, there is still the unworshiped maker in various degrees of repose and neglect. That the belief in him "came in some way only to be guessed at," is true enough. But if I am to have an hypothesis, like my neighbors, I have suggested that early man, looking for an origin of things, easily adopted the idea of a maker, usually an unborn man, who was before death, and still exists. Round this being crystallized affection, fear, and sense of duty; he sanctions morality and early man's remarkable resistance to the cosmic tendency—his notion of unselfishness. That man should so early conceive a maker and father seems to me very probable.' . .

"The stages through which the Zulu ideas of religion have passed are conceived by Mr. Lang as follows: They once had an idea of a creative being; they reduced him subsequently to a first man; then they neglected him in favor of serviceable ghosts; they now think him extinct, like the ghosts themselves when they cease to be serviceable."

Like other investigators, Mr. Frazer traces many of the Christian rites, traditions, and practises to more ancient forms of worship. He finds in the custom of the Babylonians and their Persian conquerors of killing a human god an explanation of the crucifixion of Christ. To quote further from *The Sun*:

"Mr. Frazer conjectures that the reason why they acted thus was that a condemned man served as proxy for the divine King of Babylon, who in an age less civilized had been annually sacrificed. The King had been sacrificed as a being of divine or magical nature, a man-god, and the object, according to Mr. Frazer, was to keep providing the god or the magical influence resident in him with a series of fresh human vehicles. Mr. Frazer seems to think that the King himself was believed to incarnate a known or recognized god of vegetation, a personal principle of vegetable life. In later times the King's proxy, the condemned criminal, was sacrificed in a character at once royal (as representing the King) and divine (since the King incarnated a god). All this occurred, if we accept Mr. Frazer's theory, at about the time of year in which our Easter falls, at a feast called Zakmuk in Babylonia, and Sacæa in Persia: the festal period was one of hard drinking and singular license. . . . . .

"Mr. Frazer takes for granted that the Jews had no such feast or custom before they were carried into exile in Babylonia. He thinks that from the Babylonians and Persians they probably derived the festival which they styled Purim, and also borrowed the custom, previously unheard of among them, of crowning, stripping, flogging, and hanging a mock king or condemned criminal in the month of March. The Jews are also conjectured to have borrowed a practise, presumed by Mr. Frazer to have prevailed at Babylon, of keeping a pair of condemned criminals. One of them was hanged, the other was set free for the year. The first died as an incarnation of the god of vegetable life. The second, set free, represented in a pseudo-resurrection the first criminal, and also represented, apparently, the revival of the god of vegetable life. The first man was called Haman, probably in origin Humman, a deity of the vanquished foes of Babylon, the Elamites. The second man, in Hebrew Mordecai, probably represented Merodach, or Marduk, the supreme god of the victorious Babylonians. Each man had a female consort, who in Babylon was probably a sacred harlot. Haman had Vashti, apparently an Elamite goddess; Mordecai had Esther, doubtless Ishtar, the Venus of the Babylonian priests. Now then, since Jesus, by what looks in the New-Testament record like a chapter of accidents, was put to death as one of these mock kings, he inherited their recognized divinity, and his mission, which previously had been mainly that of moral lecturer, was at once surrounded by a halo of divinity. Such, in substance, is Mr. Frazer's theory . . . . Mr. Lang acknowledges the ingenuity of this hypothesis, but he submits that, if Mr. Frazer had examined the circumstances of the Persian custom with an intellect unattracted by the hope of throwing new light on the Crucifixion, and uninfluenced by a tendency to find gods of vegetation almost everywhere, he would have found that they admit of being accounted for in a simple manner. There was, so far as we are informed, no sacrifice at the Sacæa, and at that Persian festival nothing religious. The religious element has to be imported by aid of remote inference, daring conjecture, and even some disregard of documentary history."

In a review of Mr. Lang's book the London *Athenæum* (August 10) says:

"It is well known that Mr. Frazer has not succeeded in convincing many prominent anthropologists that the last edition of his 'Golden Bough' can be taken to have proved his points all

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along the line. There are several important places where we think Mr. Frazer has damaged his general argument by the introduction of doubtful evidence, and of not overstrong arguments upon such evidence. But for all this there is so much left which is wholly sound and valuable that we do not think Mr. Lang will succeed in his crusade against the deities of vegetation as he succeeded against sun myths and dawn myths. He undoubtedly brings important criticism to bear upon Mr. Frazer's theory as to the crucifixion of Jesus—criticism which we fancy it will be hard to meet. He argues strongly, and we hold convincingly, against the evidence for the annual sacrifice of a king; and he brings his acute criticism to bear upon other important parts of Mr. Frazer's famous study."

But the article goes on to say:

"It is useless to talk about the relative position of magic and religion until we have satisfactorily surveyed the evidence and duly placed each item; and, following the same argument, we think that it is useless for Mr. Lang to discuss the cult of high gods until he has followed out many of the results of his criticism of others. The conclusion as to whether a given tribe of people does or does not believe in high gods can not depend upon the chance phrasing, often loose and careless, of a traveler or a missionary. It must depend upon the whole case, and in particular upon whether the cult of a high god is or is not in due relationship both to the life and the general beliefs of a tribe. If a given tribe has been stated to believe in a high god, and yet the results of such a belief are absolutely *nil* in all branches of its social, moral, and religious life, the mere statement must be worth nothing, and could with care probably be traced back to its literary source. If such a statement can be proved to be accompanied by some fruitful results, then the measure of these results is important in order to prove to what extent and from what element in the tribe they are due. Another point is that the proof of a belief in high gods must result in a reconsideration of the position of the tribe in the scale of humanity. Such a tribe can not be primitive or among the lowest savages. It has at all events spent its life in the development of a highly intellectual conception, most probably to the exclusion of improvement in material culture, and anthropologists will have to reconsider the relationship of material and intellectual developments in estimating the position of savage peoples. A tribe, in short, may have no pottery, but if it has a faith in high gods instead of using pottery, it may be more highly developed than a pottery-making tribe with no such faith. In all cases the associated ideas are of importance, or the evidence for belief in high gods may be as imaginative as Mr. Lang suggests was Virgil's allusion to the golden bough."

THE "INTOLERABLE SITUATION" IN ROME.

THE peculiar relations and antagonisms that exist between the Government of the young kingdom of Italy and the papacy have brought about a condition of affairs in Rome which Pope Leo has declared to be "an intolerable situation." In *The Westminster Review* (August) Mr. H. M. Vaughn, who writes himself down as a Protestant well-wisher of United Italy and yet as one who acknowledges the grievances of the Vatican, begins comment upon the situation by saying that it is apparently incapable of improvement through amicable adjustment. His language is: "The present position of the two governments in Rome is not unlike that of the two dogs on their plank-bridge; neither government will budge, yet neither is in an attitude to fight for ultimate supremacy. Now, of these two parties one must retire for the other, and the question is, Which?"

Looking at affairs from the sentimental standpoint, and recognizing the resentment of the papal party—"the resentment of the weak robbed by the strong"—Mr. Vaughn asks:

"Is such sentiment to be utterly ignored in this case? Is it not rather a reason for treating the aggrieved party all the more delicately, carefully, and generously? But this is exactly what the Italian Government has refused to do in the case of the city of Rome. The feelings of the Pope and the clerical party with regard to the city which has been theirs for so many hundreds of years have been harrowed without stint, so much so that we may fairly conclude it has been the special object and desire of the present *régime* to humiliate and annoy the Vatican in every possible way. Churches have been torn down on the flimsiest of excuses; papal 'scutcheons, often of fine workmanship and great historical interest, have been purposely destroyed or defaced; a statue of Giordano Bruno has been erected in the Campo de' Fiori, with an insulting inscription on its pedestal for all the country folks from the Campagna and the Hills to read; but of course in the eyes of Protestant Europe all these are trifles, mere pin-pricks of the ruling powers in Rome to vex the overthrown priesthood, and therefore quite fair and excusable."

The attitude of the Vatican is further explained to be a result of the enormous loss to the papal treasury owing to its deprivation of Rome and the old states of the church. The promise of the Italian Government to set aside 120,000 francs for the Pope as compensation for his loss of the temporal power has not helped to heal the breach. Compensation of this sort would have been equitable only in case a treaty had been signed between the King of Italy and the pontiff, by which the latter transferred his sovereign rights over Rome for such a sum. "But no such treaty exists: it has been simply a case of occupation of a desired property by violence, followed by an offer of compensation to the disturbed original owner." Mr. Vaughan then puts and answers the following question:

"But why does the papacy refuse to take up this offer of compensation from the ruling powers of Rome and Italy, since half a loaf is better than no bread when the choice lies between the half or none? . . . Then what is the use or object of this stubborn, passive resistance, which deprives Italy of peace and the Vatican of its necessary and proper income? The answer is a simple one and goes straight to the root, to the *origo mali*, of the present political situation in Rome. The Vatican can never again agree to a convention with Italian King and parliament *alone*: it can not trust itself to any agreement with one Power that so frequently in the past has shown itself capricious and untrustworthy in its dealings. A mere whim of the personal ruler of Italy, or a transient wave of anti-clerical feeling in the Chamber, may bring about the revocation of this 'treaty' between the old power and the new at any moment, and propose in its stead a fresh arrangement between the helpless pontiff and the all-powerful military force by which his little island of territory in Trastevere is surrounded. The papal policy of foregoing the uncertain advantages offered and of continually protesting is wiser and more dignified than a policy of surrender, followed by a possible disavowal and change of existing treaties."

Perhaps even more repugnant to the Pope than the actual possession of Rome by the civil power, Mr. Vaughan thinks, is the fact that the King of Italy is domiciled at the Quirinal, the favorite private palace of the Popes in Rome!

"This surely was at the time an inexcusable act of violence and bad taste on the part of the incoming sovereign, and quite unnecessary into the bargain. Were there not many vast palaces in Rome in 1870 that could have been bought for the occupation of the Sardinian court? Can not the people of Rome today, whose municipality is squandering tens of millions of lire on a useless monument to Victor Emmanuel I. on the Capitol, a true *abîme de dépenses*, in an impoverished city, build a new palace for the sovereigns of their own choice, whose coming they heralded with such joy? 'You can not treat with a robber who is still living in another man's house!' is the contemptuous answer of the clerical party to the question why the papacy is so adverse to any attempt at reconciliation, or even arrangement, with the present ruling house in Italy; and we can but admit that there is a scintilla of reason and truth in the reply."

A suggestion looking to the settlement of the questions involved is made as follows:

"What, indeed, *does* the Roman Church want? We do not know, and it is useless here to speculate as to what might, or what might not, ultimately satisfy the Pope and the Papal Curia; but we may assume that the first thing required to open the way to a friendly and final arrangement between the two governments

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in Rome is a true guaranty—not by the Italian parliament and King alone, but by all the nations that at present have envoys accredited to the Vatican—that the independence of the Pope shall always be respected, so that, no matter what political changes may occur in Italy, or even in Rome itself, the head of the Roman Church shall forever be permitted to continue in peace his great duties toward all of the Roman faith throughout the world. . . . . .

"The King must look beyond the bounds of Italy to effect a lasting compromise, for the present political parties in Italy itself, under whatever name they hold office, all persist in annoying and humiliating the papacy. He must appeal, as I said before, to the other Christian Powers of the world, who all have an interest in the affairs of the Pope and consequently an interest in his relations with the Power in whose territory he is situated. Whether such an appeal fail or succeed, it is at least worth the trying, and every honest attempt at promoting peace, however unsuccessful, must tend to help the situation."

DO MEN DESIRE IMMORTALITY?

THERE is a general belief that man alone, as distinguished from the other animals, is aware of the doom that ends his earthly existence, and that this stimulates him to live a more spiritual life, to conceive the thought of a life beyond the grave and to ennoble the fear of death by a consoling belief in immortality. This belief, writes Mr. F. C. S. Schiller in *The Fortnightly Review* (September), is the theme of poets and preachers, and the chief constituent of a literary tradition which we scarcely dare to question. But, he asks, "is the assumption either of a universal consciousness of death or of a universal desire for immortality really so irrefragable?" In answer he asserts that the evidence in favor of this assumption "is far scantier and more ambiguous than we were inclined to suppose, and there are ugly facts which seem to put a different complexion on the matter." He writes:

"A visitor from Mars, dispassionately inquiring into human conduct and motive, might find it hard to detect more foreknowledge of death in men than in animals. From the palace to the hovel, from the laboratory to the oratory, he would find men everywhere pursuing ends of the earth, earthly, living for the present, or, if circumstances forced them to take thought for the morrow, concerning themselves only with their immediate future in this world; while of the 'other-worldliness,' so often preached and preached against in the literature, he would hardly find a trace. . . . Of course the fact that men habitually live in the present, hating to think of the future, and detesting anything that reminds them of death, has not, in another connection, escaped the sagacity of moralists and preachers. Many of their happiest efforts are concerned with castigating this particular form of human weakness and exhibiting its insensate folly. And in so doing our teachers have been no doubt abundantly justified. Only it appears to have escaped their notice that this count of their indictment against human nature accords none too well with their doctrine that death and immortality are absorbing objects of meditation. If it be true that we are culpably careless of the future, recklessly bent on suppressing all thought of death, it can hardly be that we live oppressed by the shadow of death, and consumed with desire for the consolations of a future life."

The writer suggests an explanation of the phenomenon he discovers—that *de facto* so little account is taken of the inevitableness of death—as follows:

"That this must be the case is a result which follows from the general principle that our attitude toward all the aspects of life must be such as will enable us to act vigorously and efficiently. Applied to the prospect of death this principle renders it certain that the thought of death can not be allowed to paralyze action, that means must be discovered for carrying on the business of life in death's despite. Of such means two are most prominent, the suppression of the thought of death by a resolute and systematic determination not to retain it, and a religious reinterpretation which so transfigures it that it no longer forms an impediment to action. Of these the latter is perhaps the most truly logical and satisfactory, but as a matter of fact men mostly prefer and probably always have preferred the former alternative, and forever strive to thrust the unwelcome thought into the background of consciousness. This is why all but the most inevitable mention of it is tabooed in polite society. This method on the whole is a social success, tho it probably breaks down at least once in the final crisis of every one's life."

Assuming this to be our attitude toward death, Mr. Schiller next inquires how it affects the desire for a future life. He says that altho most religions insist upon the fact of immortality and make it man's great consolation in view of the prospect of death, the majority of men, instead of thinking of death tempered with immortality, prefer not to think of death at all. Hence, he argues, "it is natural that what is associated with the thought of something so distasteful should itself become distasteful. Need we seek further for the reason why the prospect of a future life is, by the generality of men, regarded without enthusiasm, and, as far as may be, ignored?"

After discussing the attitude of men toward the various religious doctrines of the time, in which the writer finds confirmation of his conclusions, he continues by saying:

"It remains to account for the fact that the literary tradition has taken such a very different view of human psychology. Why has everybody always conspired to write as tho the question of immortality were of tremendous importance and absorbing, if *de facto* the great majority of men have always avoided it as much as ever they could? I believe the answer to be exceedingly simple. The makers of the literary tradition have expressed what seemed true to them at the time of writing, what was true *for them;* and yet the mass of men were always indifferent or hostile. Of course, however, the dumb, recalcitrant masses gave no sign of their dissent from a doctrine they were trying to dismiss from their minds, and hence the writers had it all their own way. In other words, the fallacy in the argument that all men naturally crave for immortality is identical with that of the proof of the efficacy of prayer by means of the votive offerings in the temple of Poseidon. Just as those who prayed and perished were not in a position to make offerings, so those who are not interested in a subject do not write books about it."

In apparent contradiction to Mr. Schiller's statements regarding the lack of human interest in death and immortality (a contradiction to which he gives considerable space to show that it is more apparent than real), he recalls that the American branch of the Society for Psychical Research has issued a circular, or *questionnaire*, designed to test and to bring out the feelings with which the prospect of future life is actually regarded at the present day. We quote the questions it asks:

"I. Would you prefer (*a*) to live after 'death' or (*b*) not?
"II. (*a*) If I. (*a*), do you desire a future life whatever the conditions may be?
(*b*) If not, what would have to be its character to make the prospect seem tolerable? Would you, *e.g.*, be content with a life more or less like your present life?
(*c*) Can you say what elements in life (if any) are felt by you to call for its perpetuity?
"III. Can you state *why* you feel in this way, as regards questions I. and II.?
"IV. Do you NOW feel the question of a future life to be of urgent importance to your mental comfort?
"V. Have your feelings on questions I., II., and VI. undergone change? If so, when and in what ways?
"VI. (*a*) Would you like to *know for certain* about the future life, or (*b*) would you prefer to leave it a *matter of faith?*"

The writer thinks "it would too obviously be prejudicial to the scientific value of the inquiry to discuss its probable results while the matter is still *sub judice*." He refrains therefore from further comment beyond expressing confidence that there will be a variety of sentiment, affected by age, sex, profession, and nationality.

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FOREIGN TOPICS.

WILL THE UNITED STATES INTERVENE IN THE VENEZUELAN-COLOMBIAN DISPUTE?

EUROPEAN journals see the beginnings of grave international complications in the presence of an American man-of-war at the scene of the troubles between Venezuela and Colombia. The present "little squabble" will soon be forgotten, but, says *The Saturday Review* (London), "it is to be hoped that Europe will not forget the end toward which American policy is steadily making." The time will come, continues this London journal, "when the outrageous principle by which South America on grounds of 'geographical gravitation' is claimed as exclusively American, will produce a deadlock between the European and American governments." Germany "will not surrender her legitimate claims to expansion in South America, nor will Spain nor France nor Britain." Under the heading "Sancte Monrovi, ora pro nobis," *The St. James's Gazette* (London) says:

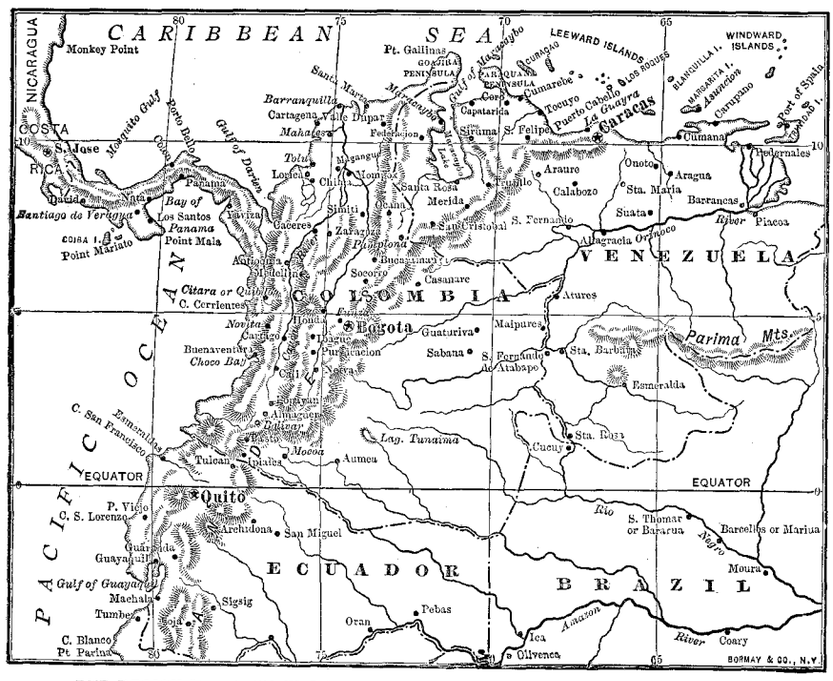
"The extension of the gospel according to St. Monroe involved in the action of the United States has, we are told, created unusual stir in South American diplomatic quarters, and the development is 'most grateful to South America.' These naughty little boys must always be fighting among themselves, and are rather pleased than otherwise at the arrival on the scene of the big prefect, who will secure them permanent peace with honor. But does the arrival of the *Vineta* upon the scene portend that Yankee pretensions to the control of South America may be followed by a shaking of the mailed fist?"

Most of the European comment is along the same lines. The merits of the dispute itself receive but little consideration. The *Journal des Débats*' foreign reviewer, M. Alcide Ebray, predicts that it will be the beginning of the end for South American independence. He believes that the United States will actively intervene and make this intervention the entering wedge of actual domination of the entire South American continent. He says:

"Washington is plainly growing more and more disposed to intervene, and the activity at the American departments of war and marine indicates that the attitude, ostensibly assumed to smooth out the interruptions to the trans-Isthmian traffic, will undoubtedly soon become a permanent phase of American policy."

Robert de Caix, writing in the same journal, declares that France has no interest in the present dispute beyond that of her bondholders in the Panama Canal works. The *Temps* (Paris) warns the Venezuelans and Colombians that they are "digging the grave of their political independence." Their political vices and many divisions, it says, have "reduced them to a state of feebleness which puts them completely at the mercy of the great, greedy republic of the North, whose world policy is now to claim the entire South American continent as its own." Intervention by the United States, concludes the *Temps*, is already a fact which only those who are politically blind fail to see. Up to the present time, observes the *Frankfurter Zeitung*, the rest of the world could look on with amused unconcern while the South American republics had revolution after revolution and war after war. But hereafter Europe must watch the progress of events in South America with a keen, jealous care, always keeping an eye open toward the United States. The semi-official *Fremdenblatt* (Vienna) considers it "inevitable that there should be a progressive absorption of the inferior states by the great republic of the North." The *Neue Freie Presse*, also of Vienna, insists that the United States will use the present Colombian-Venezuelan difference as a pretext to seize and hold the isthmus of Panama. The *Pester Lloyd* (Budapest) believes that the United States will intervene in the dispute and, as in the Spanish war, will resent any hint of European participation in the decision. It warns Americans to proceed slowly, however, and not to let the imperialistic idea run away with them.

GENERAL URIBE-URIBE,
Leader of the Colombian Revolutionists.
Courtesy of the *Economista Internacional*, New York.



THE REGION IN WHICH THE LATEST SOUTH AMERICAN WAR IS BEING FOUGHT.

The *Epoca* (Madrid) discounts much that has been reported in the European press about the violence of the state of affairs in the two republics. The whole matter, says this Spanish journal, may be laid at the door of the jingoes of New York and Washington. It continues:

"Throughout the entire continent of South America, it is an accepted fact that both in New York and Washington these conflicts are incited by hidden hands, the object being to create a situation which would justify the employment of the American grasping hand. This hand aims at extending its grip to the territory of Panama, under the cloak of protecting the commerce and the railroad of that state (Panama). Fortunately, the policy of Great Britain preserves Nicaragua from a like fate; she will in no wise consent to the lapse of the Clayton-Bulwer treaty, custodian, as she is, of the neutrality of the canals, nor does she accede to the amendments which the American Senate has endeavored to insert in the treaty negotiated by the ministers Hay and Pauncefote. All that the whole world of America has seen in the perturbations in Co-

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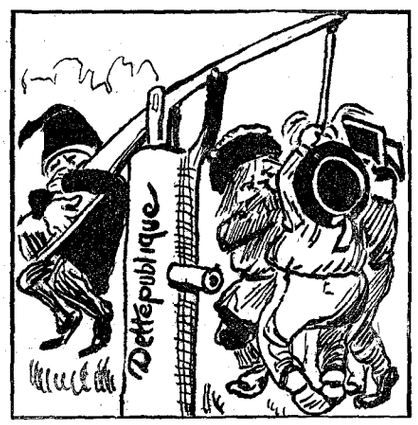
lombia and the actual alarm in Venezuela, as also in the precipitation with which a war-vessel has been despatched to the coasts of the isthmus, clearly show the intention of the jingoes of the North to acquire Central American teritorry. In spite of all, there will be no actual war between the republics of Colombia and Venezuela."

The South American Journal (London), organ of British vested interests in the Southern continent, declares that no one can object to a "moral oversight" exercised by the United States. Further, it says:

"It might be a good thing if the Americans were to go a little further and use their influence to bring about a more settled state of affairs. As to their taking possession of any portion of the territory by force, that is quite out of the question. The United States has a hard enough task already in the Philippines, the area and population of which are insignificant compared with either Colombia or Venezuela, and this should serve it as an object-lesson as to the dangers of trying to conquer such countries." —*Translations made for* THE LITERARY DIGEST.

THE FRANCO-TURKISH DIFFICULTY.

THE trouble between France and Turkey arising out of the refusal of the Sultan to purchase the property of the French quay company has been raised to the standard of a continenal European question by Abdul Hamid's appeal to Germany for intervention and the openly expressed interest of Russia in France's behalf. The French ambassador having left Constantinople and the Turkish ambassador having been requested to leave Paris, the dispute took on serious dimensions, when the Sultan backed down. The whole matter is due to the Sultan's recent "reversion to reactionary tactics," declares the *Temps* (Paris), in an editorial presumably inspired by the Foreign Office, and a virtual repetition of an interview ascribed to M. Delcassé, Foreign Minister, recently published in the *Matin*. Says the *Temps* further:



THE TURK: "Bismillah! How can I hold them all up? —*Floh, Vienna.*

"The energetic attitude adopted by Austria-Hungary, England, and France during the postal question was not enough to open the eyes of the anti-foreign advisers of the Sultan, who have no sort of notion of political meteorology, and have not perceived that a period of high pressure has succeeded one of depression. The wind may have been blowing in the quarter of concessions and feeble currents for a long time, but this is the case no longer. And when once the European chancelleries are aware that the only object of France at Constantinople is to defend rights which have been as violently trodden under-foot as will be those with which they themselves will sooner or later have to deal, they will not be disposed to give the Sublime Porte anything but judicious advice. The attitude of the European press is a manifest proof of this and the fact need cause no surprise. The danger which European peace would run if the present tendencies of the fanatics of the Yildiz Kiosk were encouraged, is now perfectly well understood everywhere. . . . Turkey has much more need of France than France has of Turkey. And if the recall of M. Constans, the first of the measures intended by M. Delcassé to mark the purpose of the French Government, is not sufficiently understood at Constantinople, it will not be difficult to give a clearer indication."

The *Figaro* (Paris) further elaborates the views of the French Government. It says in part:

"France can not rest quietly under such treatment from the Porte. Our Government supports its ambassador and we French people support the Government. It would not be worth while having one of the most powerful armies in the world and a navy which fears no comparison, it would not be worth while being bound in close alliance to the largest empire in the world, if we were to allow an affront such as is laid upon our ambassador to go unrebuked. We will exact full reparation, and no Power shall stand between us and the Sultan."

An anonymous writer in *The St. James's Gazette* (London) declares that the Turk as a race is decadent almost to the point of dissolution, and that the difficulty with France marks the beginning of the end for the Mussulmans. The Turkish question, says this writer, is at bottom a woman question:

"The Sultan is what his women have made him, and so will his successor be. The mother of Abdul Hamid was a beautiful renegade Armenian, the relentless foe of her own race. It is not possible for the motherhood of a nation to be degraded as is that of Turkey, and for the manhood of the race to be at the same time progressive or enlightened. Turkey has no female dignity corresponding with a queen or an empress. The harem is but a collection of wives and concubines in which the child of some unknown slave may rise to power. There is no aristocracy to check the Sultan. Great families can not exist. Why is official corruption in Turkey more official and more corrupt than in any other land on earth? Polygamy and the insatiable greed of Turkish wives are responsible for it all. The enslavement of woman brings terrible retribution. The ladies run their husbands into debt, and the men have to look sharply after bribes in order to meet their deficits. Matrimonial morals are curiously ordered. In the silk factories of Brusa a young girl will come in the morning to ask for an hour's leave to get divorced, as she and her husband are tired of each other. Later in the day she requests another hour's leave, this time to get married again. A girl under twenty may have assumed and repudiated the connubial bonds at least a dozen times. Amongst the agricultural classes throughout Turkey the women are miserably degraded, especially in Asia Minor. The village women are poor, stunted, and downtrodden. In thousands of cases they become, when no longer young, mere beasts of burden. These are the tillers of the soil. This, more than any other reason, accounts for the degeneration of the Turk."

Altho the German press denies that the Sultan has asked for German intervention, it is generally believed on the Continent that Turkey did actually apply to Kaiser Wilhelm and was told to settle her own troubles. The *National Zeitung* (Berlin) declares that Germany does not intend even to mediate and has no interest in staying the judgment of France. The *Neue Freie Presse* (Vienna) believes that France's power and prestige in the Levant will be greatly enhanced by the outcome, for, it says, "no Power will lift a finger to stop her in whatever punishment she may mete out to the sick man of Constantinople."

The Sultan's greatest fear in the whole matter, the news despatches say, is that the incident may encourage the so-called Young Turkish Party, which aims at political and economic reform in the empire, and of which he stands in mortal dread. Assassination is what he fears at the hands of some member of this party. In an irade issued a week or so ago he forbade the use of the term "Young Turk." The irade is as follows:

"Certain persons, evilly disposed toward the Government and country, call themselves 'Young Turks' in order to sow disunion and strife, and assert that they form a faction or party. By imperial irade, it has been forbidden to all officials and other subjects of the empire to utter or to spread abroad the expression 'Young Turk.'"

The *Echo de Paris* declares that it has well-authenticated information that, if the Sultan does not accord France satisfaction within a certain time (not specified), the surveillance of the members of the Young Turkish party in France (Paris being

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the center of their operations) will no longer be enforced, and that any Turkish agitator will be permitted to carry on his work unhindered. The Constantinople correspondent of the London *Standard* declares that there is really no such thing as a Young Turk Party. He quotes a "prominent Turkish writer, whose name is withheld for reasons of his personal safety," as saying:

"There are a great number of educated Turks who deeply feel the present condition of their country, and a few, of the younger ones especially, have sacrificed a good deal in their efforts to rouse the Sultan and the nation to a sense of the danger of a continuance on present lines. . . . . .

"Any proposal to give greater liberty or larger rights to the masses is viewed at once as an attack on imperial prerogative, and this mistrust of change, this dislike to the improvement in great things, has been nursed and developed into a fixed resolve to keep Turkey back even in small ones. This is apparent in the veto on the introduction of books, electrical machinery, printing-presses, scientific instruments, and many other articles which are the common, if not necessary, adjuncts of civilized life elsewhere. . . . None of us are encouraged to buy, build, or improve property, as it is sure to be seized sooner or later, and we have no embassy to which to appeal for protection against the illegalities of which we are the daily victims. Our tribunals are corrupt beyond belief, and whereas formerly judges had to be approached through third parties, it is now the judge himself who comes to ask the litigant to outbid his adversary. . . . . .

"Under these circumstances nobody need be surprised if there is an almost universal feeling of discontent, and a wish to improve the condition of the people and of the country by the introduction of radical changes. We should welcome the help of the Powers toward this end, that is, the end of placing the whole administration on a new and more liberal basis, not of trying to introduce patches of so-called reforms here and there in favor of any particular section of the population, for that is impossible."

What we want, this Turkish gentleman is reported as saying in conclusion, is not so much reforms as a proper execution of existing laws:

"A clean sweep should be made of the contemptible horde of spies who now render the life of every Turk a burden, and the tribunals must be thoroughly purged. The administration requires to be placed on the usual European footing, where an official can look to his own efforts and capacity for advancement, and not to the favor of some protector. And, lastly, each department of state should be responsible, and allowed to manage its own affairs, instead of the whole machinery of government being, as it now is, centralized at Yildiz. This centralization is one of the most crying evils of which we complain, for it has destroyed all respect for the Porte both in the people and in the embassies. The ministers are mere ciphers, and Turkey is being ruled by his Majesty through a few practically nameless and completely irresponsible individuals composing his immediate *entourage*."

The British press generally heartily supports France in her course. *The Daily News* (London) hopes that France will take severe measures. The partition of Poland, it says, was a crime, but the partition of Turkey would be a blessing. No self-respecting government could do otherwise than France has done, says *The Times* (London). *The Spectator* (London) believes that the question involves the larger matter of waning French prestige throughout the entire Levant:

"If France beats the Sultan, and forces him to do her bidding publicly and openly, a great deal will have been done to restore to France her old position at Constantinople. If the Sultan, on the other hand, gains the victory, French influence must continue to decline still further, and the process which has been going on for the last fifteen or twenty years will be still further accentuated."

The Spectator believes that the French ambassador, M. Constans, is making the stroke of his life to counteract the growing German political and commercial preponderance in the Near East. While most of the continental Powers would be secretly pleased to see France rebuffed, this London journal declares that England "should desire a French victory at Constantinople." It says:

"Practically whatever prestige is lost by France at Constantinople will be gained by Germany. But do we want to see Germany made even more powerful at Constantinople? We would not, of course, attempt to oppose Germany in Constantinople, but there is no reason why we should smoothe her path for her, and gain the enmity of France in doing so."

The Speaker and *The Morning Leader* (London) believe that Russia is behind the whole matter and that France is simply trying to mask new Muscovite schemes in the Balkans.

From the beginning of the difficulty the Russian press has ridiculed the idea that France would resort to war to enforce her claims. The republic, the journals of the Russian empire declared, would take no decisive step toward reopening the dangerous question of the Near East without obtaining the full consent of her ally, and all the Russian papers declare that their Government is bent on preserving the peace of Europe. Yet it is recognized that the situation and recent developments in Turkey are distinctly unfavorable to Russian interests and ultimate designs. In a significant series of editorials the St. Petersburg *Novoye Vremya* (rendered careful by its recent suspension for a week) has been directing attention to the "conquest of Turkey by Germany." German capitalists have secured important railway and banking concessions from the Porte, and the latest of these is characterized as having "a world-significance." It represents the cession, for a free port, of a harbor on the Scutarian shore of the Bosporus—the terminus of a network of Anatolian railways. The paper uses this language:

"Apart from their connection with the projected line to Bagdad, the new privileges just acquired can not but offend Russian self-love. Think of the blood we have shed for the Bosporus, and how ardently we have contemplated the cross over the Sophia—and now, presto! the Germans, who have sustained no serious sacrifices in gaining their influence over Turkey, acquire, in fee simple, a harbor on the Bosporus! Really, this almost sounds like a fantastic tale, except that the end is a very unpleasant one for us. Or, rather, it is like an oppressive, incomprehensible nightmare."

The *Moniteur Ottoman* (Constantinople), a Turkish organ, is quoted in Russia as saying that these valuable privileges have been secured chiefly through diplomatic efforts, and that they afford another indication of the growing friendship between the German Emperor and the Sultan's Government. Hence in any quarrel between a Western European Power and Turkey Germany would feel a direct and vital interest.

There is, it further appears, a connection between the new German privileges in Turkey and the tariff question raised by the proposed German customs law. The *Novoye Vremya* expresses apprehension on this score also. It says:

"The free port concession on the Bosporus means that all the goods brought by German merchants from Asia Minor, and later from Mesopotamia also, will be exempt from the internal customs payments imposed on all shipments from the provinces to Constantinople. Why the Germans should enjoy this special privilege we can not understand. But the effect will be that the Germans will get the grain of Asia Minor cheaper than Russian or American grain. To facilitate the imports of Asiatic grain into Germany the Turkish irade allowed the Anatolian railway companies to build elevators at all the stations on their present and projected lines."

Thus Germany will be relieved from the fear of the retaliation threatened by Russia and the United States.

The *Novosti* and the *Rossya*, both of St. Petersburg, deplore the whole matter and set down the Sultan's obstinacy to direct German encouragement, as the Germans "undoubtedly desire to step into the shoes of the French quays company."—*Translations made for* THE LITERARY DIGEST.

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CHINESE PRESS ON REFORM.

THE native Chinese press is at present chiefly occupied with discussion of political and social reform. According to a missionary in the vicinity of Shanghai, who writes to THE LITERARY DIGEST, the invitation of the imperial court to all loyal Chinese to submit reform suggestions has resulted in a mass of correspondence containing suggestions "of every degree of sense and nonsense." The condition attached, that the Empress-Dowager must approve of any measure before its adoption, predoom many to failure unless backed up by great influence or pressure. One writer goes so far as to advocate the adoption of Western clothes by officials and the compulsory observance of one day in seven as a day of "bathing and rest." A suggestion to abolish the records of precedents which reach so far back and contain so many contradictory decisions that may admit of endless corruption, and to make a new start, was at first adopted, and an imperial rescript was promulgated to that effect; but, under reactionary influences, this was afterward rescinded. A few suggestions or memorials, says the missionary, strike at the real root of China's ills—the lack of upright men at the head of affairs. Most anxiously looked for have been the memorials of the famous Yangtse viceroys, Tsang Chih Tung and Liu Kun Yi, who, it will be remembered, were the men who last year took the lead in saving the south of China from anarchy and war, and who, with Governor Yuan Shih Kai, of Shangtung, and Li Hung Chang, were the "saviors of their country and are the greatest men of China to-day." Our correspondent translates from *The Universal Gazette* (*Chang Wai Jih Pao*), of Shanghai, a summary of the suggestions just offered by these viceroys as follows:

In all there are three memorials. The first is in regard to establishing civil and military schools, a changing of methods of examination, the abolishing of the old military examinations, and rewards for those who go to foreign countries to be educated. There is also a memorandum in regard to imperial provision for expenses.

The second is in regard to the reform of Chinese laws and contains twelve recommendations bearing on the following subjects: 1. Economy. 2. Repeal of obnoxious laws. 3. Doing away with the buying of official position. 4. A stricter oversight over officials and better salaries. 5. Abolishing the system of clerks, who have so much authority. 6. The same of subordinates. 7. Prison reform. 8. Selection of officials for competency rather than by the old method of examination. 9. Some other and better method of pensioning Manchus. 10. Abolishing local guards. 11. Abolishing the system of idle soldiery. 12. Adopting a simpler and less ceremonious style in official documents.

The third memorial contains recommendations concerning the adoption of Western ideas and has thirteen articles: 1. Sending men to the West for education. 2. Improvement of military methods in accordance with Western ideas. 3. Military expenditures. 4. Agriculture. 5. Manufacture. 6. Regulations regarding mines. 7. Regarding railroads. 8. Regulating punishments in accordance with Western ideas. 9. Currency. 10. A stamp tax. 11. Extension of the imperial post-office. 12. Practise of medicine. 13. Translation of important books.

The Shanghai *Mercury* quotes the native journal, the *Sin Wan Pao*, as strongly condemning the old essay style of examination, which it characterizes as "a destroyer of men's faculties and one of the main causes of the poverty and weakness of China." This native journal continues:

"Unless the examinations are changed and the essay abolished men's talents will not be developed, and the kingdom will never revive. True, it will be hard to abolish the essay. But the examinations have been postponed so often, and there is talk now of a general cessation for five years. The opportunity for abolishing the essay is very favorable. Under the present system, all students must restrain their talents and close up all their own avenues of intelligence, all for the sake of the most slavish adherence to certain ancient models of style. Such students can not either establish their own characters or regulate their families, or take their places in the world, or perform their duties as subjects. Neither can they rule the people. For these are the topics upon which their fathers and instructors are silent."

The Mercury, referring to an editorial in the native paper, *Shen Pao*, calling for reform, says:

"Yes, reforms are needed, but the main thing is to get men. . . . How is it that, at the beginning of China's history, customs which have been handed steadily down to our own times produced such prosperity then, and now fail so lamentably? It is simply because we lack the men. It is not that the laws of Western nations so far transcend the Chinese in excellence. It is only that they are able with sincerity to seek after their country's good and their powers are fixed immovably. Alas! In China the upper and the lower classes are mutually suspicious, so that a disgraceful weakness is the result. . . . We think that in China's vast expanse there must be good men if they could only be found."

Bismarck and the Late Empress Frederick.—The "official" life of the Emperor Frederick I., of Germany, husband of the late Dowager-Empress, which has been recently published in translation in this city, declares that it was the dearest wish of Frederick's heart to reconcile his wife and the great Chancellor Bismarck, who had quarrelled for years. T. P. O'Connor, who reviews the book in *The New Liberal Review* (London, September), says of this quarrel:

"The Empress was an Englishwoman to the very tips of her fingers; proudly, defiantly, persistently—sometimes even ostentatiously and imprudently—English. I know few things more curious in history than the final defiance and the final profession of her English faith which is to be found in her instruction that even her coffin should be English in shape, and should bear facsimiles of the English rose on its lid; and that an English bishop and an English vicar—they were both Irishmen, as a matter of fact, but they belonged to the English Church—should say most of the prayers over her remains. And similarly Bismarck was narrowly and uncompromisingly German, and so far as he had preference and antipathies outside his political purposes, was rather anti-English. In addition to this reason for the partizanship of Englishmen on the side of their countrywoman in her struggle with Bismarck, there was the fact that Bismarck's methods were often inexpressibly brutal and mean. It required all his cynicism to first pay a journalist to abuse the Empress, and then pay either the same or other journalists to denounce the venal and unworthy ruffians who had abused her. Chivalry was not one of Bismarck's virtues; it is doubtful if any great leader of men has ever been chivalrous—I mean, of course, in the world of conflict. And to Bismarck, accordingly, a struggle with a woman who happened to be a political opponent had presented no more claim for quarter than if it had been with a man."

Despite this alleged brutality, Bismarck, says Mr. O'Connor, was right, because he was fighting for the destinies of millions.

FOREIGN NOTES.

ACCORDING to the *Dziennik Narodowy* (Chicago), the first woman druggist in Russia has just been licensed to do business in St. Petersburg. She is Miss Antonina Lesniewska, a Polish lady, and her shop is on one of the busiest sections of the Nevsky Prospect.

A PAN-BRITISH Exposition is one of the possibilities of the near future, in the opinion of *The Canadian Manufacturer* (Toronto). This journal declares that there is a growing demand for an exposition in Toronto, which would include not only the provinces of the Dominion of Canada, but those embraced in the Commonwealth of Australia, and also every land which owes allegiance to the British flag, including Great Britain herself.

IN a bitter editorial denouncing the course of the American Navy Department in the Sampson-Schley controversy, *The Argus* (Melbourne) says: "In the United States, where officers in supreme command, naval or military, seize their pens as soon as they have sheathed their swords, and begin to contribute accounts of their campaigns to the periodicals, the sequel of a war is always likely to be a series of vehement scolding matches."

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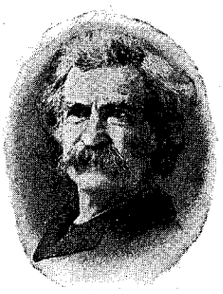
JOSEPH H. CHOATE

CHAUNCEY M. DEPEW



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Here was a lecture that had wrought upon the very souls of great audiences; there an after-dinner speech, which "between the lines" was freighted with the destinies of nations. Here was a eulogy expressing in few but virile words the love, the honor and the tears of millions, and there an address pregnant with the fruits of a strenuous life's work. Or, perchance, a reminiscence, keen, scintillant repartee, or a story potent in significance, and aflame with human interest. Matter there was in abundance, for English-speaking peoples are eloquent, but **the best—only the best, only the great, the brilliant, the worthy to endure,** has been the guiding rule of Mr. Reed and his colleagues. Their editorial labors have been immense.

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HORACE PORTER

While libraries and musty files were being delved into in a hundred places—while famous men were putting into manuscript their brain children—while reminiscence, repartee, and story were being reduced to type, and speeches, addresses, and lectures, which money could not buy, were in friendship's name being offered, Mr. Reed was preparing for this work, his most ambitious contributions to literature—his *piece de resistance*—**"The Influence and the History of Oratory."** Prof. Lorenzo Sears, beloved and honored in many lands for his critical and contributary work in literature, was writing **"The History of After-Dinner Speaking."** So with Champ Clark, Edward Everett Hale, Senator Dolliver, and Hamilton Wright Mabie—each was producing a special contribution, which of itself is a gem of thought, a monument to research, study and observant experience.

J. P. DOLLIVER

Whatever the viewpoint, this work is without precedent. It has no predecessor, no competitor. Speeches that have been flashed across continents, lectures that have been repeated over and over again to never-tiring audiences (but never published), addresses that have made famous the man, the time, and the place—these are brought together for the first time, and with them a large number of the wittiest sayings of the wittiest men of the nineteenth century.

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CURRENT POETRY.

The Voice of the Sea.

By THOMAS NELSON PAGE.

Thus spake to Man the thousand-throated Sea:
Words which the stealing winds caught from its lips:

Thou thinkest thee and thine, God's topmost crown.
But hearken unto me and humbly learn
How infinite thine insignificance. . . . . .
Thou burrow'st through a mountain, here and there,
Work'st all thine engines, cutting off a speck;
I wash their rock-foundations under; tear
Turret from turret, toppling thundering down,
And crush their mightiest fragments into sand:
Thou gravest with thy records slab and spar,
And callest them memorials of thy Might;—
Lo! not a stone exists, from that black cliff
To that small pebble at thy foot, but bears
My signature graved there when Earth was young,
To teach the mighty wonders of the Deep.
Thy deeds—thyself—are what? A morning mist!
But I! I face the ages. Dost not know
That as I gave the Earth to spread her fair
And dew-washed body in the morning light,
So, still, 'tis I that keep her fair and fresh?—
That weave her robes and nightly diamond them?
I fill her odorous bowers with perfumes rare;
Strew field and forest with bee-haunted stars;
I give the Morn pearl for her radiant roof,
And Eve lend glory for her rosy dome;
I build the purple towers that hold the West
And guard the passage of Retiring Day. . . . . .
Yon fleecy continents of floating snow,
That dwarf the mountains over which they sail,
Are but my bales borne by my messengers,
To cheer and gladden every thirsty land.
The Arab by his palm-girt desert pool,
The Laplander above his frozen rill,
The Woodsman couched beside his forest brook,
The shepherd mirrored in his upland spring,
Drink of my cup in one great brotherhood.
'Tis, nay, not man alone—thou art but one
Of all the myriads of life-holding thing,—
Brute, beast, bird, reptile, insect, thing unnamed,
Whose souls find recreation in my breath:
Nay, not a tree, flower, sprig of grass or weed,
But lives through me and hymns my praise to God:
I feed, sustain, refresh and keep them all:
Mirror and type of God that giveth life:
I sing as softly as a mother croons
Her drowsy babe to sleep upon her breast. . . . . .

—In September *Scribner's.*

The Sapling.

By JOSEPHINE PRESTON PEABODY.

When I was but a sprig of May,
With wonders to command,
Above all else I loved most well
What none could understand;
And dear were things far off, far off, but nothing near at hand.

Oh, now it was the sunset isle
Beyond the weather-vane;
And now it was the chime I heard
From belfry-towers of Spain;
But never yet the little leaf that tapped my window-pane.

Heigh-ho, the wistful things unseen
That reach, as I did then,
To guess and wear the heart of youth
With eager Why and When!
And never eye takes heed of them, in all the world of men.

—In September *Harper's Magazine.*

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MORE OR LESS PUNGENT.

Evidence.—"How do you tell the age of a turkey?" "By the teeth." "A turkey hasn't got teeth!" "No; but I have."—*Tit-Bits.*

Fishing.—HE: "What kinds of men do you think make the best husbands?"
SHE: "Bachelors and widowers."—*Harlem Life.*

Checked.—SMITH (bent on a little flirtation): "Ah, excuse me, but is this seat engaged?"
FEMALE OCCUPANT (coldly): "No, sir, but I am!"—*Tit-Bits.*

In the Art-Gallery.—"Who is she, Ezra, they've forgot her label?" "T'other one's Apollo, and this here one is Apollinaris, his wife."—Index of Pittsburg *Life.*

How True.—"Young lady, don't you know that every time you smoke a cigarette you drive a nail in your coffin?" "Oh, nousense! A woman can't drive a nail."—*Moonshine.*

Progress.—CALLER: "How is your servant doing?"
HOSTESS: "Excellently. She only came two days ago, and already she can ride my bicycle."—*Tit-Bits.*

It Depends.—FIRST CHAPPIE: "I say, old chap, I'm going up to a big shoot. What sort of tip should I give the keeper?"
SECOND CHAPPIE: "It depends where you hit him!"—*London Punch.*

He Meant Well.—LADY: "I always come out so *plain* in my photographs. Plainer even than I am!"
PHOTOGRAPHER (gallantly): "Oh! madam, *that* is impossible!"—*Moonshine.*

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Flowery plots and a firmament blue,
Daisy-crowned meadows and larks flying over,
Have a love scene between Silas and Sue.
Sing without mention of grief or of sadness.
Pleasures of home life be free to rehearse,
Make the rimes ring with an echo of gladness—
Then you'll have what is styled "newspaper verse."

Take something dreary which you may hang Care on,
Stygian blackness, remorse, and regret.
Do not forget to make mention of Charon,
Sing something eerie of ghosts you have met.
Write so no reader can quite catch your meaning,
Let your rime go then for better or worse,
Top-heavy stanzas with madness careening—
Then you'll have what is styled "magazine verse."

—ROY FARRELL GREENE, in *Puck.*

Current Events.

Foreign.

CHINA.

September 17.—The Chinese troops reenter Peking, which is handed over to them by the American and Japanese authorities.

SOUTH AFRICA.

September 19.—A British force is ambushed by Boers led by General Botha, the British loss in killed, wounded, and prisoners being 200 men, besides three guns; in Cape Colony the Boers break through a British cordon, killing three officers and twenty men, adn wounding thirty.

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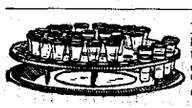

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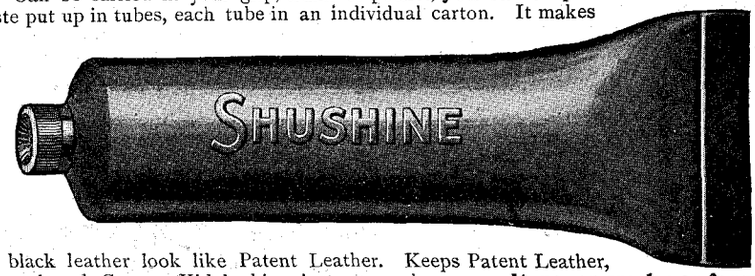

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September 20.—Lord Kitchener reports the capture of another company of British mounted infantry by the Boers, and the loss of two more guns.

September 22.—Lord Kitchener reports the release of prisoners recently captured by the Boers, and the capture of two commandos by the British.

SOUTH AMERICA.

September 17.—News reaches Colon that on September 14 the insurgents who were besieging Boca del Toro were defeated with severe loss by the government forces under Colonel Gruzo.

September 18.—The Venezuelan troops occupy the Colombian town of Rio Hacha, the Colombian troops having evacuated the place.

OTHER FOREIGN NEWS.

September 17.—The Duke of York reviews 5,000 Canadian militia on the Plains of Abraham, Quebec.

September 20.—The Duke and Duchess of York arrive at Ottawa from Montreal.

September 21.—The Czar and Czarina and President and Mme. Loubet witness a grand review of 140,000 troops of the French army on the Plain of Bethany, near Compiègne, France.

September 22.—The financial and industrial outlook in Germany causes apprehension.

Domestic.

THE PRESIDENT'S DEATH.

September 16.—The body of President McKinley arrives in Washington and is taken to the White House.

President Roosevelt and his wife arrive in Washington and go to the home of Commander Cowles.

Leon Czolgosz is arraigned in court before Judge Emery at Buffalo, an indictment for murder in the first degree having been found against him by the grand jury; he refuses to plead, and ex-Judges Lewis and Titus are assigned as his counsel.

September 17.—The body of the dead President is taken from the White House to the Capitol, where funeral services are held in the rotunda, after which the body lies in state.

September 18.—The body of President McKinley arrives in Canton and lies in state at the court-house.

September 19.—Funeral services over the body of President McKinley are held in the First Methodist Episcopal Church at Canton, and the body is taken to West Lawn Cemetery and placed in a receiving vault to await final burial.

September 20.—President Roosevelt holds his first Cabinet meeting in Washington.

September 21.—President Roosevelt declares his intention to act as President without partizanship to any locality.

September 22.—Examination shows that the bullet which killed President McKinley was not poisoned.

OTHER DOMESTIC NEWS.

September 20.—The Schley court of inquiry holds its first regular meetings. Admiral Higginson and Major Wood are the two most important witnesses.

September 21.—The testimony of several more witnesses at the Schley court of inquiry is heard, and is regarded as favorable to Admiral Schley's cause.

AMERICAN DEPENDENCIES.

September 22.—*Philippines:* Aguinaldo's bodyguard, commanded by Major Alhamha, surrenders at Baler, Luzon.

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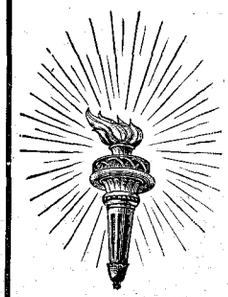

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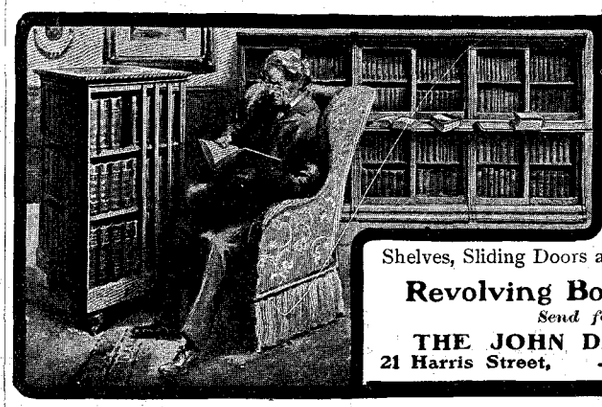

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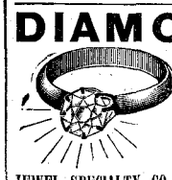

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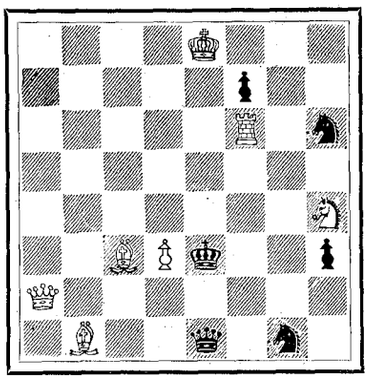
[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

Problem 593.

By G. H. LANGHAM, QUEENSLAND.

First Prize Sixth International Tourney *Morning Herald*, Sydney.

Black—Six Pieces.



White—Seven Pieces,

4 K 3; 5 p 2; 5 R 1 s; 8; 7 S; 2 B P k 2 p; Q 7; 1 B 2 q 1 s 1.

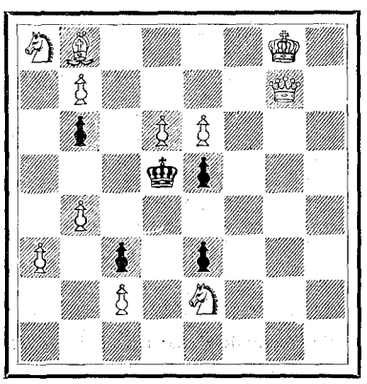
White mates in two moves.

Problem 594.

C. DAHL, COPENHAGEN.

From *The Illustrirte Zeitung*.

Black—Five Pieces.



White—Eleven Pieces.

S B 4 K 1; 1 P 4 Q 1; 1 p 1 P P 3; 3 k p 3; 1 P 6; P 1 p 1 p 3; 2 P 1 S 3; 8.

White mates in three moves.

Chess in the Arctic Regions.

The Weekly Mercury, Birmingham, publishes the following interesting information from the British Chess-company:

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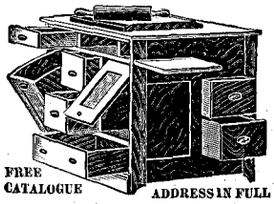

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A Pillsbury Brilliant.

Marshall beat Pillsbury in the Paris Tournament last year. They met again in the recent New York State Chess-Association Tourney, and Pillsbury turned the tables in the following manner:

Queen's Pawn Opening.

	PILLSBURY. *White.*	MARSHALL. *Black.*		PILLSBURY. *White.*	MARSHALL. *Black.*
1	P—Q 4	P—Q 4	18	B—R 3	B x Kt ?
2	Kt—K B 3	P—Q B 4	19	P x B	B—B 3
3	P—K 3	P—B 5 (a)	20	B—Q B 5	Kt—B 2
4	Kt—B 3	P—B 4	21	P—R 4	R—R 3
5	Kt—K 5	Kt—K B 3	22	K—B 2	Kt—R sq
6	P—Q Kt 3	P x P	23	P—Q Kt 4	P—Q Kt 4 (e)
7	R P x P	P—K 3	24	R—R 5	B—Kt 2
8	B—Kt 5 ch	B—Q 2	25	K R-QR sq	R—Q B sq
9	Castles	P—Q R 3	26	R x R P (f)	B x R
10	B—Q 3	Kt—B 3 (b)	27	R x B	R—B 2
11	Kt—K 2	Kt x Kt	28	B x P ch	K—B 2
12	P x Kt	Kt—Kt 5	29	R—R 8	K—Kt 3
13	P—K B 4	B—B 4	30	B—K 8 ch	K—R 2
14	Kt—Q 4	Q—R 5	31	P—Kt 5	Kt—Kt 3
15	P—R 3 (c)	P—K R 4 !	32	P—Kt 6	R—Kt 2
16	Q-K sq! (d)	Q x Q	33	P—Kt 3 (g)	Resigns.
17	R x Q	Kt—R 3			

Notes from The Times-Democrat, New Orleans.

(a) A novelty at this stage, taking the opening at once out of the books. In kindred but somewhat later positions, Steinitz showed strong predilection for the maneuver. Whether it be not premature here, is a very open question, indeed.

(b) Black's development seems to have resulted simply in a poor form of the "Stonewall Opening."

(c) The best method, considered with his next move, to break up the ingenious attack of Black.

(d) Of course, not 16 P x Kt, for then 16.., R P x P; 17 Q—K sq, P—Kt 6! and wins.

(e) Weak; it loses the Q R P and practically, the game. 23.., R—Q sq, seems his only, tho far from satisfactory, resource, as if then 24 P—Q Kt 5, P x P; 25 B x Q Kt P, P—Q 2, etc.

(f) This pretty sacrifice of the exchange was quite surely not forecast in Black's calculations. It is, we believe, perfectly sound.

(g) A rather remarkable *coup de répos* to occur in a match game, and giving quite a problem-like aspect to the finish. Black must now move, and any move, obviously, is instantly fatal!

Another Fox Game.

Center Counter Gambit.

	SEGEL. *White.*	FOX. *Black.*		SEGEL. *White.*	FOX. *Black.*
1	P—K 4	P—Q 4	15	P—R 4	P—K Kt 4
2	P—K 5	B—B 4	16	R P x P	B P x P
3	P—Q 3	P—K 3	17	P x P	B x Kt P
4	P—K R 4	P—K R 3	18	B x Kt	P x B
5	B—K 2	P—B 4	19	Kt—Q 6 ch	R x Kt
6	P—Q Kt 3	Kt—Q B 3	20	P x R	B—K 6 ch
7	B—Kt 2	P—Q 5	21	K—Kt 2	Q x P
8	P—K B 4	B—K 2	22	Kt—B 3	Kt—K 2
9	P—Kt 3	Kt—Kt 5	23	P—B 3	Q x P ch
10	Kt—Q R 3	Q—R 4	24	K x Q	R—Kt sq ch
11	K—B 2	Kt—Q 4	25	K—R 4	Kt—Kt 3 ch
12	Kt—Q B 4	Q—B 2	26	K—R 5	Kt—B 5 ch
13	B—K B 3	P—B 3	27	K x P	Kt—K 3
14	Q—K 2	Castles	28	Q x B	R mates

The World's Champion, Lasker, recently remarked: "If Mr. Fox is not a myth living in some one's mind, he gives evidence of a most brilliant Chess-career."

Scores of the Masters.

Reichelm has an article in *Checkmate*, the Canadian Chess-monthly, in which he gives the total scores of leading Chess-masters in the last eleven international tourneys: Hastings 1895; St. Petersburg 1895, Nuremberg 1896, Buda-Pesth 1896, Berlin 1897, Vienna 1898, Cologne 1898, London 1899, Paris 1900, Munich 1900, Monte Carlo 1901.

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Schlechter	120	73	62.17
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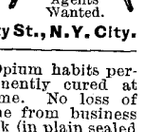

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